

A

Practical Treatise,

Shewing when

A BELIEVER

Is Justified by Faith without the Deeds of the Law.

The Faith of *Abraham* fully explained, all other Controversial Points relating to Faith, clearly stated and answered.

Together with the Remnant and first Churches Peculiar Calling, with the more general Calling.

Proving that the Law and Gospel speak only to those that are under them.

With the other chief Points in Controversie, fully and clearly opened.

The whole laid down in a plain, short, and easy Method, and fitted to the understanding, and retaining of the meanest Reader; so that none need longer remain in mistakes, that are willing to understand the Truth.

L O N D O N,

Printed for *M. M.* and sold by *T. Fabian*, at the lower End of *Chancery* in *Mercers Chapel*. And *Henry Nelson* at the *Leg and Star* in *Cornhill*. And several other Bookellers about *London* 1696.



ADVERTISEMENT.

THIS being the second Part of a Book, which containeth three Subjects, which is parted, that all might the better attain to the knowledge of the things therein contained, the which, in this day, is of the greatest moment in the World. The other Part more fully explains the meaning of St. Paul, where he speaks of *willing and running* ; and therein also is the Faith of Abraham fully explained.

This advertisement belongs not to this Book, but was misplaced by the printer.

I
Chap. I.

This is to prove when, and at what time the Believer is justified by Faith, without the deeds of the Law.

THAT it is at the Believer's first Resignation of himself to Christ, in a willingness to take his Yoke upon him, so as to render his sincere Obedience to him; then is Christ's Righteousness imputed to him for his Justification: This being according to what St. Paul saith concerning the Churches at their first Reception, they being brought out of sin, darkness, and error: Therefore he saith of them, *Rom. 3. 24. Being justified freely by his grace through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his Righteousness for the remission of sins that are past.* In these words he fully shews it was their sins which were committed before conversion, which upon their conversion and resignation of themselves to Christ, they received remission for those past sins, *Rom. 3. 28. Gal. 2. 16.* Therefore the Apostle concludes that a man was justified by
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faith without the deeds of the Law, *Gal. 2. 16.* that is, as before said, at his first resignation of himself to Christ, to yield him his love, and sincere obedience; he is then justified by Christ without the deeds of the Law, from all his past sins. Therefore he saith, *Rom. 8. 33. Who shall lay any thing to the charge of God's Elect, it is God that justifieth*; for upon their conversion they received remission, so as none of their past sins should be laid to their charge; for God had then justified them by the imputation of Christ's Righteousness, and therefore he saith, *Rom. 10. 4. Christ is the end of the Law for Righteousness to every one that believeth*; the which belief must be in Christ and his VVord, in which he requires our love and sincere obedience in all things, as in *Mat. 28. v. 20.* and then is Christ the end, fulfilling or compleating of the Law for their Justification; for they are no sooner thus justified by Christ, but they must live unto Christ, and then he will persist to fulfil and compleat the end of the Law in them who continue to walk in sincere obedience to him. And so the Apostle clearly explains these words, where he saith, *Rom. 8. 4. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit.* Here he shews what *us* these are to whom the Law is thus fulfilled: That it was to as many of them as walk not after the flesh, but after the spirit. And he also saith, *verse 6. For to be carnally minded*

mind is death; but to be spiritually minded is life and peace, v. 7. Because the carnal mind is enmity against God: For it is not subject to the Law of God, neither indeed can be: Now tho' the carnal mind is at enmity against God, yet the Man is no longer at enmity against God, than he retains that carnal mind. So neither is the believer any longer a believer, than he retains a mind and will in Subjection to the Law of God; For he saith, Chap. 6. 16. His Servants ye are to whom ye obey; whether of Sin unto Death, or of Obedience unto Righteousness.

Now whereas the Apostle saith to the Church of Ephesus, Eph. 2. 10. We are his Workmanship Created in Christ Jesus unto good works which God had afore ordain'd that we should walk in them. VVhich shews, they were no sooner justified, and set clear from the guilt of sin by the imputation of Christ's Righteousness, but it was also fore-ordained of God that they should live in Good works, and therefore Christ saith, The Tree is known by its fruit, Mat. 7. 17, 20. And whereas St. Paul saith, Rom. 10. 9, 10. That if thou confests with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto Righteousness, and with the Mouth confession is made unto Salvation. VVhich shews, if the belief in us does not produce a Righteous life, then it is altogether unavailable.

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And whereas St. Paul saith, Tit. 3. 5. *It is not by works of Righteousness, which they had done, but according to his mercy he saved them, by the washing of regeneration, and renewing of the Holy Ghost.* This also shews when they were thus saved from their Sins; That it was at their first conversion and resignation of themselves to Christ. And he further shews how they were saved. That it was by the washing of Regeneration and the renewing of the Holy Ghost, which was shed on them abundantly. This was only at the establishing of the first Christian Churches for it is evident, that there was no such abundant pourings forth of Spirit upon believers afterwards. Therefore these places of Scripture are not fitly applicable to us, who are born *Children* of the *visible Church*, and have the Call of the Gospel, from whom is expected an improvement of the season of Grace that God hath put into our hands. For altho' the Gentiles that had not the knowledge of God, were taken into mercy without works of Righteousness; yet, the Jews who had the knowledge of God, were then excluded his mercy, because there was not good works found in them; as God by all the Prophets, and Christ himself declareth, Matth. 23. 23, 24, 25, 26, 27. *Wo unto you Scribes and Pharisees, Hypocrites, for ye pay Tithe of Mint and Anise, and Cummin, and have omitted the weightier matters of the Law, judgment, mercy and faith: these ought ye to have done,*
and

and not to leave the other undone. Here these that had the knowledge of God, and the Law, the Practical part was first requir'd of them, as justice, and mercy ; before any ground for a true faith to take place.

And whereas the Apostle saith in *Galatians* c.3.v. 21, 22, 23, 24, 25. *Is the Law against the promises of God? God forbid, for if there had been a Law given which could have given life, verily Righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the Law, shut up unto the Faith, which should afterwards be revealed. Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a School-master.* Now whereas he saith the Law was their School-master to bring them to Christ. That is, the Law shewed them their insufficiency for none being able to fulfil the moral Law to that perfection as to become justified by it, therefore it was as a School-master to bring them to look for justification from another. And also the Ceremonial law was as a School-master to them, whereby that great Sacrifice was typified out to them, which only could make attonement for our sins. And no sooner was the Lord of life Crucified, which was that great Sacrifice which had been all along pointed at, but their

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Sacrifices for sin were abolished. And the Believers, that by faith in Christ Jesus took hold of the Offer of mercy according as it was offered by Christ, which is that all should have the free pardon of their sins upon condition of their future sincere obedience. And so they then became justified without the deeds of the Law through the imputation of Christ's Righteousness: and their willingness for the future to render their sincere obedience to all Christ's commands and precepts. For he that cometh after me, Christ saith, must deny himself, and take up his Cross and follow me, *Matth. 16. 24.*

And whereas the Apostle saith, *Gal. 3. 26. For ye are all the Children of God by faith in Christ Jesus.* This he speaks of them that had embraced the faith, and had received the Spirit. And those of us that have taken Christ to have the ruling power in their hearts, in hopes of Eternal Salvation, are all the Children of God through Faith in Christ Jesus.

And whereas he saith, *v. 27. For as many of you as have been baptized into Christ, have put on Christ.*

This he chiefly speaks of the inward baptism of those that have so put on Christ, as to have brought their thoughts and wills into subjection unto Christ. Therefore he saith to the Church, To as many of them as have so done, have put him on. And he saith, *Heb. 11. 6. For he that cometh to God, must believe that*

that he is, and that he is a rewarder of them that diligently seek him.

Chap. II.

The Faith of Abraham.

Rom. 4. 3, 4, 5, 6, 7, 8, 9, 10. For what saith the Scripture, Abraham believed God, and it was accounted to him for Righteousness. Now to him that worketh, is the reward not reckoned of Grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for Righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the Circumcision only, or upon the uncircumcision also? For we say, that Faith was reckoned to Abraham for Righteousness. How was it then reckoned, when he was in Circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. By these words it doth appear, that when Abraham was received into mercy, he might have no works of Righteousness of his own to represent him acceptable with God. But as the first Churches were brought out of darkness, Heathenism, and Error, and had not good works of their own, but they believing the promise, that upon confessing and forsaking their sins, they should find mercy by the imputed righteousness of Christ; Who, according thereunto, did thus justify the ungodly. And

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And as *Abraham* was accepted without the deeds of the Law, so *Israel*, and all that were willing to joyn themselves with them, were accepted without the deeds of the Law, when God brought them out of the Land of *Egypt*. So the first Gentile Churches, for the promise made to *Abraham*, and Christ, at their first reception, were accepted without works of righteousness, or the deeds of the Law. And the Angel said of Christ, that he should be a light to lighten the Gentiles, before he said, he should be the glory of his people *Israel*, Luke 2. 32. Therefore accordingly there was a great number of the Gentiles called in by the assistance of his Spirit, with the tender of his grace. Therefore St. *Paul* speaking of the then times, saith, in *Rom.* 3. 26. *To declare, I say, at this time his Righteousness: That he might be just, and the justifier of him who believeth in Jesus.* God is here said to be just, in performing his promise to *Abraham*, and Christ concerning the calling in of the Gentiles: and in thus justifying them that believed on Jesus, which according to the conditions of the tender of his grace took hold of his mercy.

So we see there was a three-fold way of grace, without the deeds of the Law. First to *Abraham*, then to his natural seed, & then to his adopted seed. For God carries on all his works in a three-fold way. And as under the Law there was a door of mercy set open to all that would take hold of his Covenant. So under the

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the Gospel there is a door of mercy set open to all that will take hold of the promise of life according as it is offered by Christ, of his free grace, which is in the free pardon of all their past sins, upon the conditions of their love and sincere obedience for time to come. For neither *Abraham*, nor his Natural Seed, nor his adopted Seed, can any longer have a share in the promises, than they persist in their obedience; it being the condition of the tender of his grace, that for the eternal life promised, we should yield him obedience. For Christ saith, *Mat 16. 24. If any man will come after me, let him deny himself and take up his Cross daily and follow me; For whosoever will save his life, shall lose it: but whosoever will lose his for my sake the same shall save it. Luke 9. 23, 24, 25, 26.* And it is the Faith of *Abraham* that is required. And what was the Faith of *Abraham*? The Faith of *Abraham* was, that he believed God, and that was imputed to him for Righteousness. And what was that which *Abraham* believed? That which *Abraham* believed was, that God would, in the way of his Obedience, make of him a great Nation, and that in him all the Families of the Earth should be blessed. Therefore God calls on him to obey, and saith, *Gen: 12. 1 Get thee out of thy country, and from thy kindred, and from thy Father's house: And I will make of thee a great Nation.* Here we see, he was to put in practice his obedience, or else he could not have been heir to the promise, *Heb.*

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11. 8. By Faith Abraham when he was called to go out into a place, which he should afterward receive for an inheritance, obeyed, and he went out, not knowing whither he went. So the Lord calls on us, to come out of sin, self, and the eager pursuit of this world, and to follow him, and we shall find rest to our Souls, and he will give us the Crown of Life. And if we will not yield to these conditions, we must not expect a share in these promises. And tho' St. Paul was one of those who then, upon his conversion had his iniquities forgiven, and his sins covered, yet he said, *Wo be to him if he preacht not the Gospel*, 1 Cor. 9. 16. Whereby he sheweth he must yield his obedience, or else vengeance would overtake him, *Heb. 10. 30.* And also after that Abraham had been obedient in leaving his Countrey, and his kindred, the Lord again appeared to him, *Gen. 17. 1.* and said, *I am the Almighty God, walk before me and be thou perfect.* The which shews, God requires our continuance in our obedience to him. The which in being sincere therein, is man's perfection.

And after God further tryed and proved Abraham whether he would obey in all things, even to that, in which the desire of his Soul was set upon, which was in the offering up of his Son Isaac: And that God commanded him to do, without a promise of reward, but afterwards for his willingness to be obedient therein, God redoubled his promise to him. For God's promises

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misses are generally attain'd and retain'd in the way of our love and obedience. And St. Paul saith, Rom. 6. 16. *Know ye not, that to whom ye yield your selves Servants to obey, his Servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?* By these words the Apostle puts it out of all dispute, clearly shewing, that we are his Servants to whom we do yield our selves Servants to obey. And the Apostle saith to the Church in the following verse, *That they were the Servants of sin, but ye have obeyed from the heart, that form of Doctrine which was delivered you.* Now the form of Doctrine was, that they should observe all things whatsoever Christ had commanded. This being the last charge Christ left with his Disciples, promising such as did accordingly obey, that he would be with them to the end of the world, *Matth. 28. 20.*

Rom. 4. 2. *If Abraham were justified by works, he hath whereof to glory, but not before God.* That is, not before God, as tho' he had by his good works, merited all those great blessings that God had promised him. No, this is quite contrary to truth, and contrary to the understanding that still remains in us, that he, or we, by our poor endeavours, when at the best, should for them deserve an everlasting inheritance, and an eternal weight of glory, and that procured by the Sacrifice of the Son of his love. No, so to think, is an offence to God. And also the Lord Christ saith, *When ye*

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ye shall have done all those things which are commanded you, say, ye are unprofitable Servants, Luk. 17. 10. For God needed not us, for his eternal blessedness would not have been diminished if we had eternally perished. For he would have remained eternally blessed without us, altho' we should have remained eternally miserable without him. For a poor Soul before God, has no more reason to glory, than a poor condemned Malefactor that a great Prince had taken pity of, & therefore paid his rancome, & taken him into his Service, withal promising him as long as he kept to the Rule or way that he had set him, and did not wilfully depart from it, he would be with him to carry him through all difficulties and that, if he so continued to do, he would not leave him nor forsake him; and that for the short time that he should set him, if he therein was found faithful to his service, he then would adopt him his Son, and give him an inheritance as a Son of his. Now, should this Servant boast and glory before his Prince, and say I think for the small time of service that thou requirest of me, I deserve all that thou hast done, or hath promised to do for me; this would immediately disinherit him of his Princes favour. But on the contrary, if this Servant's heart is drawn out in love and obedience to his Prince for the great kindness received, and for the future promises made to him: he having a sense, how infinitely above any thing that his deservings

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vings could be, his Prince had promised to reward him. And therefore he resolving to do his utmost endeavour, that he might be found faithful in his service; he having strong confidence, and faith in his Prince, that if he was found diligent in his Service, his Lord would not only be willing, but had power according to his promise to reward him. His Prince also giving him orders that he should come to him upon all occasions for fresh supplies, whereby he might be enabled to do him service. This Servant observing diligently all the orders his Lord gave him, therefore at the appointed time receives the promised reward. But not as tho' he had merited these great things, but that his great benefactor had promised such great rewards to all his Servants that should be found faithful in his Service. So Christ, of his free grace and mercy, hath paid the ransom for sinners, for all that will yield to him their love and sincere obedience. And at the time he takes them into his Service, he then clears them of all their past sins, and for the time to come promises his assistance, whilst they keep the way which he hath set them, and do not willingly depart from it. And if they should be overtaken in a fault against their wills, they then shall not be utterly cast down, for Christ remains an Advocate for them. And if they accordingly continue faithful to the death, hath promised then to give them the Crown of life; but not as tho'

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tho' their service had merited so great a reward, but that of his great mercy and rich grace he hath promised such great rewards to all that are faithful in his Service. Accordingly God said to *Abraham*, *That he would be his exceeding great reward*, Gen. 15. 1. Thereby shewing that God would reward him for what he did, and exceedingly above what he deserved. So Christ is said to be the Author of Eternal Salvation to all them that obey him, *Heb. 5. 9. To them who by patient continuance in well doing, seek for glory, honour, and immortality, eternal life*, Rom. 2. 7. Now, tho' *Abraham*, or any other, cannot have whereof to glory before God; yet they may rejoyce in that they have walked in sincere obedience to him, whereby they at last become accepted of him, as to have the reward of the Crown of life. For whosoever renders their sincere obedience to God and Christ, comes in as an heir to the promise of life; For he shall have the righteousness of Christ imputed to him for his justification, *Acts 10. 35.* whilst others thro' their unwary walking go out of the way that God hath set them, whereby they fall away, and so lose that Crown, which otherwise they might have had, *Rev. 3. 11.* and 2. 10. And those that by their wary walking have kept the way, tho' they have not to glory before God, yet for their so doing, they shall have praise of God, *1 Cor. 4. 5.* And tho' *St. Paul* saith, in the 7. v. *Who maketh thee to differ from another? and what hast*

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James saith, c. 1. v. 17. Every good and perfect gift cometh from above. Yet by the words of Christ, in the parable, it is plain, that some improved the Talents they had received, and some improved not their Talent, Matth. 25. And Israel was cast off of God for their not improving their day of grace, Matthew 23. 37.

Rom. 4. 11, 12, 13. And he received the Sign of circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised, that he might be the father of all them that believe, tho' they be not circumcised; that righteousness might be imputed unto them also. And the father of circumcision to them who are not of the Circumcision only, but also walk in the steps of that faith of our Father Abraham, which he had, being yet uncircumcised. For the promise that he should be the heir of the world, was not to Araham, or to his seed thro' the Law, but thro' the righteousness of Faith. Now, what was the steps of that Faith that our Father Abraham walkt in, being uncircumcised? It was, that he staggered not at the promise of God, but believed that he should have it according to the word of the Lord, in the way of his obedience, that he thereby should be made the Father of many Nations, and heir of the world, which carried him thro' all difficulties, and caused him to tread in the steps of Righteousness, according as the Lord required of him, Gen. 17, 1, 2. I am the Almighty God, walk before me, and be thou perfect

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perfect. And I will make my Covenant between me and thee, and will multiply thee exceedingly. These words shew, that God required of Abraham, his sincere obedience, that thereby he might be the heir of this promise. Accordingly St. Paul saith, verse 13. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith: Which was, through the righteousness which this his faith produc'd; the which Circumcision was afterward given him as a Seal of this his righteousness by faith. And whether circumcised, or uncircumcised, whosoever treads in the steps of our Father Abraham, in looking for the performance of the promise, in the way of their obedience, shall also become heirs of life.

Rom. 4. 14, 15, 16. For if they which are of the Law be heirs, faith is made void, and the promise made of none effect; because the Law worketh wrath; for where no Law is, there is no transgression. Therefore it is of faith, that it might be of grace; to the end the promise might be sure to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the Father of us all. Now the Law expected the perfect performance of the thing required, before they could become justified by it; but then, under the Law, through mercy, they that did render their sincere obedience thereunto, it was accepted

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Accepted of them, so as they had the Righteousness of *Christ* imputed to them for their Justification : But hereby it sheweth that Justification was not to be attained by the Law, but, that Justification and Righteousness is to be attained by Faith, that draws out the heart in love to God, and *Christ*, with an assent to yield obedience to him : Such are made partakers of his grace, and so by the Righteousness of *Christ* become justified : And where his complying frame of spirit is, it was, and is the seed, to whom the promise belongs, whether under the Law, or Gospel ; and unto such as these, that tread in *Abraham's* steps, is a Father. For *all are his servants, to whom ye yield your selves servants to obey, whether of sin unto death, or of obedience unto righteousness,* Rom. 6. 16.

Rom. 4 21, 22: *And he being fully persuaded, that what God hath promised, he was able to perform : And therefore it was imputed to him for righteousness.* That is, *Abraham* was fully persuaded that God was able to perform what he had promised him, which drew out his heart to yield that obedience which God required of him : He thus believing, it was imputed to him for righteousness. And whereas the apostle saith, verse 23, 24, 25. *Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for*

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our offences, and was raised again for our justification. That is, if we believe in him that raised up our Lord from the dead, that the purchased Salvation by Christ, is to be imputed according as he in his Word hath declared; and so accordingly we lay hold of the promise of Life; then Christ was delivered for our offences, as well as for theirs; and likewise rose again for our Justification, as well as theirs; if we (according as these *Roman* had done to whom he wrote) have obeyed from the heart the Doctrine of the Gospel, then also, we, by Christ, are made free from the condemning power of sin, and are become the servants of Righteousness, *Rom. 6. 17.* But we are no sooner set clear from the condemning power of sin, by the free grace of God, purchased by the Blood of his Son, but we are immediately thereupon listed Souldiers of Christ, to fight under his Banner against the World, the Flesh, and the Devil, and against our corrupt Affections and Inclinations; and bringing down every thought to the obedience of Christ, 2 Cor. 10. 5.

Chap. III.

The Election of the first Churches.

Ephes. 2. 8, 9, 10. For by Grace are ye saved thro' Faith, and that not of your selves, it is the gift of God: Not of works, lest any man should

n. should boast. For we are his Workmanship, Created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. By these words the Apostle also clearly impheweth, that by good works standing alone without the merits of Christ, no man can be justified in his sight. And therefore all boasting is taken away from man in the sight of God.

like well. But whereas he saith in v. 10. For we are his Workmanship, Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Here the Apostle hath his peculiar reference to the first Churches, who were brought out of darkness, sin, and error. And as he saith in verse 12. Ye were without Christ; being aliens from the Common-wealth of Israel, and strangers to the Covenant of Promise, having no hope, and without God in the World. Now, at that time God did not only abound in his mercy towards them of the first Churches in all wisdom and prudence, Ephes. 5. 8. in shewing his mighty power in them, and in calling them, as the Apostle saith, out of darkness into his marvelous light, 1 Pet. 2. 9. and thereby bringing over the consent of their wills to his Laws, he did then freely justify them by his grace; but also, when God had done this for them, it was fore-ordained by him, that in good works they should walk before him. Now these places are not fitly applicable to us;

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for it is evident, that we are not now in that gross darkness; neither are we strangers to the Covenant of Promise, as they were; neither are we made partakers of the Holy Ghost, as they were.

The like he saith of the Church, in *Titus chap. 3. v. 4, 5, 6, 7.* But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of Regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour: That being justified by his grace, we should be made heirs according to the hope of Eternal Life. Now, by these places it is clear, that he spake this concerning them of the Then Times: For it is known to all, that there has been no such abundant pourings forth of the Spirit upon the Churches since the Apostles Times. And these are they of whom the Apostle saith, *Called of God according to his purpose. For, whom he did fore-know, he also did predestinate to be conformed to the Image of his Son, Rom. 8. 28, 29.* According to which he saith, *Ephes. 1. 12.* That they should be to the praise of his glory, who first trusted in Christ.

And St. Paul saith, *Acts 13. 48.* As many as were ordained to eternal life believed. This he also speaks of the Then Times, and of the Churches that first trusted in Christ, who were afore chosen of God according to his purpose,

purpose, which was to confirm the Truth of the Gospel to the following Generations, and God gave to them more abundantly of his Spirit, to secure their standing, as well as to confirm the Truth of the Gospel; so as, if they did not disinherit themselves by wilful sinning, they could no ways miss of Salvation; for they were ordained, chosen, and appointed to it of God, as *Israel* was, for the Land of *Canaan*; but neither of them was to have the fruition of that which was promised, without their own endeavour. Therefore *St. Peter* saith, *Save your selves from this untoward Generation*, Acts 2. 40. *And make your Calling and Election sure*, 2 Pet. 1. 10. And by the abundant pourings forth of the Spirit upon the first Churches, they generally stood, and the major part in Scripture, is always reckoned as the whole; whereas the Apostle saith, *As many as were ordained to eternal life believed*. This plainly shews, that this Ordination was to the first Churches; for if all that were ordained to eternal life, then believed, it makes it clear, that to us that follow after, there remains no such Ordination. According to this *St. James* saith, *Acts 15. 14. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his Name*. How a people for his Name? That is, for the greater graces here, and for the greater glory hereafter. As in *Ephes. 1. 12. That they should be to the praise of his glory, who*

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first trusted in Christ, Ephel. 2. 7. *That in the Ages to come, he might shew the exceeding riches of his grace, in his kindness towards them, through Christ Jesus.* Now, at that time when God called in the Gentiles, was the time when God made his Promise good to Christ and Abraham, in that the Gentiles were taken into Covenant, they then being justified by the Righteousness of Christ without the deeds of the Law; and so, by Christ, they became the Seed of Abraham, and were thereby brought into subjection to the Commands of God, and the Moral Law, Matth. 19. 17 Matth. 20. 28. Rom. 2. 13. and so with Israel, become Heirs to the Covenant of Promise, which Covenant of Promise they were before strangers unto, Eph. 2. 12. and at the publication of the Gospel, was the acceptable time, and the great day of Salvation to the Gentiles, when the Lord then thus took them into Covenant with himself; and justified them freely by his grace, without the deeds of the Law; that thereby he might bring them, and their Children in as Heirs with Israel, to whom the promise belonged. And also to shew that the Apostle had his chief reference to those times, he saith, 2 Cor. 5. 19. *Towit, that God was in Christ, reconciling the World unto himself; not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.* And he saith in chap. 6. verse 1, 2. *We then as workers together with him, beseech you also, that ye receive*

not

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not the grace of God in vain: For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: Behold! now is the accepted time; Behold! now is the day of salvation. For then was the accepted time that free grace was freely administred, only by the change of their wills and affections, and that done by the power of God; but he beseeches them, that they receive not the grace of God in vain; for if they wilfully again were intangled in sin, the grace of God was received in vain by them. And whereas he saith, *Rom. 3. 25. Whom God hath set forth to be a Propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past.* Here he fully declareth, that in the acceptable day it was their past sins were then pardoned, and afterward they were to walk in newness of life. And accordingly he saith in *verse 26. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.* Thereby clearly shewing, that this Justification had in it a chief reference to those times; at which time the Apostle did conclude, as in *verse 28. Therefore we conclude, that a man is justified by faith without the deeds of the Law.* But when they were brought in as Heirs to the Covenant of Promise, the case was altered with them; for then there was required their sincere obedience to all God's Commands and Precepts, and therein to remain faithful to the

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the death, if they would have the Crown of Life, by the Everlasting Covenant secured to them; for then they and their Children were to retain that Doctrine which was at first so powerfully delivered, *Heb. 2. 1, 2, 3, 4.* Therefore we ought to give the more diligent heed to the things which we have heard, lest at any time we should let them slip. For if the Words spoken by Angels were stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to the will of God. Thus it was the will of God so powerfully to confirm the Doctrine of the Gospel. For as the outward glory was evidently manifest at the giving of the Law; so the abundant pourings forth of the Spirit, with signs and wonders, was given for to confirm the Truth of the Gospel. And as *Israel* and their Children were to retain the Laws of God which once they had received; so the *Gentiles* and their Children were to retain the Doctrine of the Gospel, that had been once so powerfully delivered, which by the call of the Word, and the good motions of the Spirit of God, if they with diligence improved it, would make them wise unto Salvation: This *Israel* had, and resisted, for which they were condemned,

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condemned, *Acts 7. 51. For as St. James saith, c. 1. v. 25. Whosoever looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.* And why is it called the perfect Law of Liberty? Because it is an upright Rule, in which is required Man's sincere obedience; which, when he sincerely yields himself to obey, he is then by Christ's Righteousness set free from the condemning power of sin and death. And whereas Christ saith, *No man can come to me except the Father draw him, John 6. 44.* And this is the drawing of God, his Word, and his Spirit, which we must be accountable for, how we have improved our day and season of grace; which so many thro' their sloth and negligence misimprove; therefore 'tis said, *Many are called, but few chosen, Mat. 20. 16.* But as to those of whom *St. Paul* speaks, that were called, *Rom. 9. 23, 24. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles.* These were they that were called according to the fore-determined Counsel of God; for, the greater grace and sufferings here, & the greater glory hereafter; for these that he here saith were called of the *Jews*, he speaks of that remnant that were called according to the election of grace, which was to remain a standing Witness through the World, and them that
are

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are here said to be called of the *Gentiles*, were those of them that first bore their Testimony to the Gospel, which were the Churches that first trusted in Christ, these being prepared unto the glory, which afterwards should be revealed; which preparation was for the receiving of the Holy Ghost.

These are those of whom St. Paul saith, *Rom. 9. 16. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* That is, in that God chose a remnant from among *Israel* to be his Witnesses through the World. And also fore-appointed the first Churches, according to the determined purpose of his own will, that they should be made partakers of the Holy Ghost, thereby to bear their Testimony for the confirmation of the Truth of the Gospel, to the World and succeeding Generations. So these being chosen according to the will of God, for the greater grace, and suffering here, and the greater glory hereafter, *Ephes. 1. 12. That we should be to the praise of his glory, who first trusted in Christ.* And again he saith of the first Churches, *Ephes. 2. 7. That in the Ages to come, he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus.* And St. Peter saith to the first Churches, *1 Pet. 4. 12. Beloved, think it not strange concerning the fiery Tryal, which is to try you, as though some strange thing happened unto you.* Now, tho' these were not afore chosen of God for their fore-seen willing and running;

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running; yet when they were called in, they were to will and run for the prize, and so must all that will lay hold of the Crown of Life, whether Elect, or not Elect. For, *St. Paul* saith, *So run, that ye may obtain.* And, *let us not be weary in well doing; for in due season we shall reap, if we faint not,* Gal. 6. 9. For though the standing Witness or Remnant were so secured in Christ, as none should pluck them out of his hand; for they are those which are said to follow the Lamb whithersoever he goeth, Rev. 14. 4. yet the other Elect did not so securely stand. Therefore *St. Paul* warns all, *Heb. 6. 4, 5, 6. Heb. 10. 26, 29. 2 Pet. 2: 20.* So likewise, *Prov. 21. 16. But the man that wandreth out of the way of understanding, shall remain in the Congregation of the dead.* That is, as *St. Paul* saith, such as have tasted the good Word of God, and then wilfully depart from him, shall remain in the Congregation of the dead. But in that *Solomon* was forgiven; it was for the Promise God made to *David* his Father concerning him, which has now no reference to us, as I have clearly proved in another Book, where the standing Witness is treated of, but hath another meaning than what hitherto we have apprehended of it.

St. Paul saith, *Acts 13. 32, 33. And we declare unto you glad tydings, how that the promise which was made unto the Fathers, God hath fulfilled the same to us their Children, in that he hath raised up Jesus again, as it is written in the second Psalm;*

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Psalm, *Thou art my Son, this day have I begotten thee.* That is, if *Christ* had not again been raised from the dead, the Promise could never have been fulfilled.

And whereas he saith in *verse 34.* *And as concerning that he raised him up from the dead, no more to return to corruption, he said on this wise, I will give you the sure mercies of David.* Here the Apostle only repeats the words of *Isaiah*, in that he saith, God will give them the sure mercies of *David*, not that the sure mercies of *David* were then given to all that did embrace the Faith, but it is according as they hold out to the end, they shall be made partakers of those sure mercies. But at the Death and Resurrection of *Christ*, was the price of that Redemption paid, which was before promised, of which the first Churches had then a pledge or fore-tast, as the earnest of their Inheritance, in that they had *the renewing of the Holy Ghost shed on them abundantly, Titus 3. 5, 6.* whereby they generally stood, and in Scripture the major part is reckoned for the whole; and also amongst these *Hebrews*, was the standing Witness, and the Spirit was thus wonderfully given for the more security of their standing, thereby to confirm the Truth of the Gospel. These were they that were in a more peculiar manner *ordained to Eternal Life*, being chosen of God according to the purpose he had before determined for them, & therefore had a particular calling.

And

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And as they had the more Talents given them, so they had the greater work to do, and the greater difficulties to encounter with, which they likewise were to perform, that were to bear their Testimony to the Truth against all the Power of the Enemy. But when the Gospel was established, those that followed after, had the call of the Word, with the good motions of the Spirit of God, and the checks of Conscience; all which improved, is able to make wise unto Salvation. But as the Lord saith, *Some hear the Word, and with joy receive it, and believe for a while, yet in time of temptation fall away,* Luke 8. 13. This is a sufficient proof that some may practically believe, and yet afterwards fall away. And others there are, that have lived a loose life, which afterwards may fall under the terrours of Conscience, by which they may be frightened from their evil practices, after which, some build their faith in Christ, and hopes of Salvation, upon this their Conversion: But resting there, without further improving the advantage that God puts into their hands, in turning *the strong man out of possession*; therefore the old Inhabitant again returns, and finding them, or him empty of true love to God, and to the ways of Holiness, and only the house, or person finely garnished with an outward shew of Profession, then he again takes possession of his old Habitation with more corrupt inclinations than before, and so the latter end is much worse

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worſe with ſuch than their beginning, *Luke 11. 21, 22, 24, 25, 26.* But ſuch will be bleſſed, whether they fall under a terrour or not, that keep to a cloſe walking with God in a Child-like frame of ſpirit, in love and obedience to him: *For he that walketh uprightly, walketh ſurely, Prov 10. 9.* And the Lord ſaith, *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.* And it is only ſuch as hold out to the end, that have the ſure word of promiſe, to receive the Crown of life. But as for the very Elect, which follow the Lamb whitherſoever he goeth, and cry day and night unto him by reaſon of the oppreſſion of the Adverſary, and never were deceived by the Beaſt, or falſe Prophet, *Matth. 24. 24. Rev. 14. 4. Luke 18. 7.* of which number we cannot be, becauſe all our predeceſſors came out of Popery, neither are we of that Remnant. But theſe are they of whom it is ſaid, *the foundation ſtandeth ſure*: And of whom Chriſt ſaith, *none ſhall pluck them out of his hand.* And it was to his Diſciples that were of that remnant, to whom he promiſed to be with them to the end of the World: And alſo, that he will forſake none whiſt they keep to the Rule that he hath ſet before them; but the Remnant were to remain his Witneſſes all the time of this World, againſt the power of this Enemy, by whom they have been often driven into Dens and Caves of the Earth.

Believers justified by Christ which they could not be by the Law of Moses.

SAINTE Paul saith, *Acts 13. 37, 38, 39. Be it known unto you therefore, Men and Brethren, that thro' this Man is preach'd unto you the forgiveness of sins: And by him all that believe are justified from all things, from which they could not be justified by the Law of Moses.* This may be taken under a two-fold head, 1. That none can perform the moral Law, to that perfection as thereby to become justified by it, without the Merits of Christ. But the Apostle hath here his reference to the Ceremonial Law, in that he terms it the Law of *Moses*, which, in this Book, in several places, he treats of the abolishing of. For those things therein contain'd in keeping them could no ways purifie the Conscience, but keeping the Commands of God does purifie the Conscience, and thereby produces a holy life, so as we may with boldness look by the eye of Faith to Christ for acceptance and justification, thro' the imputation of his perfect Righteousness.

For St. Paul saith, *Acts 13. 26. Whosoever among you feareth God, to you is the Word of this Salvation sent.* And he saith, *Heb. 11. 6. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* For which promise sake he also saith, *Acts 16. 7. Our twelve Tribes instantly serving God day and night, hope to come.* Whereby we see, there was some of every Tribe then converted to the Christian Faith. And these were they unto whom

St. James wrote, James 1. 1. *To the twelve Tribes which are scatered abroad, greeting.* These are they that are said to follow the Lamb whithersoever he goeth, Rev. 14. 4. And, of these it is said, of every Tribe are to be sealed *twelve thousand*, Rev. 7. And all along in the word all are encouraged to run the race for the hope's sake set before them, And that *they shall reap that faint not*, Gal. Ch. 4. v. 9.

2. St. Paul relating how he was sent of the Lord to preach the Gospel, Acts 26. 16. And what should be the effects of his preaching, as in the 18. verse *To open their eyes and to turn them from darknes to light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and an inheritance among them which are sanctified by Faith that is in me.* These words shew, that until they were turned from darkness unto light and from the power of Satan unto God, so as, Satan must wholly lose his ruling power in the heart, before they could receive remission of their sins, as to be sanctified by Faith in Christ Jesus.

And St. Paul saith, Rom. 9. 30. *What shall we say then? that the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of Faith.* That is, the first Churches being brought out of sin and darkness by a belief in the Gospel, and a willingness to yield their obedience thereunto, thereby they became justified thro' the imputation of Christ's righteousness. For a Soul-saving Faith,

which they could not by the Law of Moses. 33

is of a purifying quality, as knowing by the belief of the Gospel, they are his Servants to whom they yield themselves to obey, *whether of sin unto death, or of obedience unto Righteousness,* Rom. 6. 16. And also Saint Peter saith of the first Gentile Churches, that *God purified their hearts by faith,* Acts 15. 9. For having a faith or belief in the Doctrine of the Gospel they were therein commanded to be *holy in all manner of conversation,* 1 Pet. 1. 15.

And St. Paul saith, Rom. 9. 31. *But Israel which followed after the Law of righteousness, has not attained to the Law of righteousness, wherefore because they sought it not by faith, but as it were by the works of the law : for they stumbled at that stumbling stone.* Now the Question is, what was the Law of righteousness which Israel followed after, and what was the works of the Law they trusted in? The Law of righteousness, and works of the Law which they trusted in, was the Ceremonial Law, with the Tithing of Mint, Anise, and Cummin ; but they left the weightier matters of the Law undone, as judgment, mercy, and faith, Mat. 23. 23, 24, 25. 26, 27. For which their evil practices they were termed, a Generation of Vipers, Mat 3. 7, 8, 9.

But whereas Christ saith of them, they had not Faith, was not only because they believed not in him : but also because they believed the word of God by halves, as to the threatnings, and mercy, which is contained in the word ; which is the promise of Salvation to the obedient, and

likewise punishments to the disobedient. But they, like us, believing the word of God by halves performed the lesser matters of the Law, but left the weightier undone; for which Christ was laid in *Zion* as a stumbling stone, so as they should not believe in him; but this their disobedience was appointed them for their former rebellion; and the stroke fell upon their Children that were alike partakers with them in iniquity.

Now the Faith that had been so long wanting in them, was that which Christ in a more particular manner spake to: In that they believed the word of God by halves, is clear by the parable which he put forth concerning *Lazarus* and the rich Man in his request to *Abraham*, that he would send *Lazarus* to his Brethren to warn them, that they might escape that place of torment; but *Abraham* said, They have *Moses* and the prophets let them hear them; but he still persisted Saying, *If one went to them from the dead, they would repent.* But *Abraham* said, *If they hear not Moses and the Prophets, neither will they be persuaded tho' one rose from the dead,* Luke 16. 27, &c. Whereby it clearly shews that they did not believe *Moses* and the Prophets as they should have done, so as to have lived a holy life.

Saint Peter saith of Christ, Acts 10. 43. *To him give all the Prophets witness, that thro' his Name whosoever believeth in him, shall receive remission of sins.* That is, such as believe in him according to the tenour of his Word, and Gospel,

which they could not by the Law of Moses. 35

Gospel, in which he requires our observing to do whatsoever he commands us, *Matth. 28. 20.* And upon the will's consenting to these conditions, they received remission of sins. And whereas it is said in the following *verse*, *While Peter spake these words, the holy Ghost fell on all them which heard the word.* Now these that at this time heard the word on whom the Holy Ghost thus suddenly fell were before profelytes of the Gentiles, who truly feared God, & wrought righteousness, as in *ver. 34. and 35.* But others that believed, of the first Churches, which had before lived in sin, were to repent and be baptized, before they could receive the Holy Ghost.

Chap. V.

Such as have Believed may afterwards fall away.

SAINTE Peter saith, *Acts 3. 19. Repent ye therefore and be converted, that your sins may be blotted out, when the time of refreshing shall come from the persence of the Lord.* By these words he sheweth, that upon Repentance, and Resignation of themselves to Christ, for him to have the ruling power in the heart, at which time it is, that such receive the remission of their sins; Yet their sins, according to the text, are not blotted out, until the time of refreshing shall come from the presence of the Lord. So as if they again wilfully yield to Sin, their former trespasses will again be required of them. The like the Lord saith in the parable, concerning the Servant that owed ten thousand Talents, who besought his

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Lord for Pardon, and his Lord forgave him the debt. But for the Cruel usage of his Fellow-Servant, his Lord again required his former debt, for which he delivered him to the tormentors, for that debt, which he had before forgiven him, *Matth.* 18. 24, 26, 27, 30, 34.

And the Lord saith, *Ezek* 33. 13, 14, 15. *When I shall say to the Righteous, that he shall surely live: if he trust to his own Righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed he shall die for it. Again, when I say to the wicked, thou shalt surely die: if he turn from his sin, and do that which is lawful and right, he shall surely live, he shall not die.* Here we see that the promise of life is no longer to the righteous man, than he continues to do righteously. Neither is the threatned death to the wicked any longer than he continues to do wickedly. So likewise neither is the eternal life promised the believer of any longer continuance, than he persists believing that Salvation is to be had according to the tenour of the Gospel. In which Gospel is required, our love and sincere obedience, *Matth.* 10. 37. *Christ saith, He that loveth Father or Mother more than me, is not worthy of me.* And he also saith, *Mark* 8. 34, 35. *Whosoever will come after me, let him deny himself, and take up his Cross, and follow me. For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel, the same shall save it.* Whereby it clearly shews that we must part with the delights

Those which have believed may fall away. 37

delights, advantages, and pleasures of this world, for Christ, as well as life it self when call'd for. And Christ saith of some, that they receive the word with Joy, and for a while believe, and in time of temptation fall away, *Luke 8. 13.* Whereby the Lord fully declares, the promise is no longer to the believer than he remains believing in him and his word: Which word requires our practical obedience; The which if we perform, then are we his Disciples indeed. For not the hearers of the Law are just before God, but the doers of the Law shall be justified, *Rom. 2. 13.*

But the first Churches being in a particular manner chosen and called, unto whom the holy Ghost was given, whereby they generally stood, tho' some fell away by making shipwrack of Faith and a good Conscience, *1 Tim. 1. 19.* but to the succeeding generations of the Gentile Churches that came in by the call of the Gospel, with the assistance of the good motions of the Spirit of God, of whom Christ saith, *Many are called but few are chosen*, because of their not improving of their day of grace; which God had put into their hands, *Matth. 10. 16.*

Chap. VI.

The Conversion of the Jaylor.

CONCERNING the Jaylor, *Acts 16. 30, 31, 32, 33.* When, after he was awakned by the Miracle he saw, he then said, *Sirs, What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the words of the Lord, and to all*

that were in his house. The which words of the Lord was that which he commanded his Disciples to teach. Which was the condition upon which Christ had offered Salvation, Mat. 28. 20. *Teaching them to observe all things whatsoever I have commanded you.* The which upon their wills consenting to yield their love and obedience, in a belief that Christ was able to save them, they were baptized.

And concerning *Philip* and the Eunuch, Acts 8. 35, 36, 37. *Then Philip opened his mouth, and began at the same Scripture, and preached unto him JESUS.* And as they went on their way. they came to a certain water, and the Eunuch said, *See, here is water, what doth hinder me to be baptized?* And Philip said, *If thou believest with all thine heart, thou mayest;* and he answered and said, *I believe that Jesus Christ is the Son of God.* Now we are to take notice, that this Man was one that truly feared God; and in that he then believed that Christ was the Son of God, which he no sooner believed, but he knew that he must render to him the like obedience as he had done unto God: The which he believing, was baptized. And also the Text saith, that *Philip* Preached to him Jesus, and in so doing he taught him the conditions upon which Christ had offered life and salvation, to which he must yield if he would become justified by him.

Abolishing the Ceremonial Law, the Yoke taken off of the Neck of the Disciples.

A Cts 15. 6, 7, 8. *And the Apostles and Elders came together for to consider of this matter. And when there had been much disputing. Peter rose up, and said unto them, Men and Brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. Now, whereas he saith, God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. That is, God bare them witness, that this belief in them, was according to the tenour of the Gospel; and therefore God gave to the first Gentile-Churches the Holy Ghost, as he did to the believing Jews. And therefore he saith in the 9th verse. And put no difference between us and them, purifying their hearts by Faith. Here we see, that by this Faith their hearts were purified in their believing the mercy was not to be received, nor retained without a complying frame of spirit to the will of God, in yielding their obedience to the Gospel, which requires our love to God, and his Commands.*

Whereas he saith in verse 10. Now therefore why tempt ye God, to put a Yoke upon the neck of the Disciples, which neither our Fathers nor we were able to bear? This Yoke which he here speaks of, was Circumcision, Sacrifices, and often Washings,

ings, and Purifications, which were very burdensom, and not profitable; for, *they could no ways make the comers thereunto perfect.* But Faith in Jesus Christ begets a holy life: For in the believing that Christ is become the Author of eternal Salvation to all that obey him, *Heb. 5. 9.* The belief of this, makes Faith a purifying Faith. But whereas the Apostle saith, *Acts 15. 11. But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they.* That is, the Believers of the Jews that were Circumcised, which had yielded their obedience unto Christ, did alike believe, that through the grace of our Lord Jesus Christ, they should be saved, even as the Believers of the Gentiles that had embraced the Faith, in yielding their consent to be obedient to the Gospel. For, as the Believers of the Gentiles were saved through the grace of our Lord Jesus Christ, without Circumcision, and the Ceremonial Law: So the Believers of the Jews, did also believe that they might be saved without them, as well as the Gentiles. But as for the Moral Law, we are as much obliged to keep it, as ever Israel was, *Rom. 2. 13. For, not the hearers of the Law are just before God, but the doers of the Law shall be justified.* By these words, Saint Paul declares, that the Moral Law was in as full force as ever it was. But as for the Ceremonial Law, which afterwards was termed the Law of Moses, about which was this Contention, it being then to be abolished. This is further treated of, *Acts 21. 21. They are informed*

informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to Circumcise their Children, neither to walk after their Customs. And so in v. 23, 24. of the same chapter, it is to the like effect.

Chap. VIII.

Of things strangled and Blood.

NOW as to the things forbidden in the Ceremonial Law, which we are still to refrain, he singles out, and writes concerning them, *Acts 15. 28, 29.* For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from Meats offered to Idols, and from Blood, and from things strangled, and from Fornication. These things not being forbidden in the Moral Law, it was thought good by the Holy Ghost, and by them, to leave a Command, that those things should still be refrained. But as for the Doctrine of the Gospel, in which is included the Moral Law, the Apostles had before well instructed the Church in. In which Gospel, there is required obedience to all God's Commands and Precepts, with a Promise of the Everlasting Inheritance to them that obey, *Rev. 2. 10.* This their Faith in believing the Promise, carried them out into all good works, even to suffering, and to death.

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Chap. IX.

What is required of a Christian to be a Christian indeed, shewing that he is also obliged to keep the Moral Law.

S AINT Paul exhorteth Timothy, To fight the good fight of Faith, 1 Tim. 6. 12. In which Faith we see there is included a Battle to be fought. And St. Paul saith, The World was crucified to him, and he to the World, Gal. 6. 14. And that he that is in Christ must become a new Creature, 2 Cor. 5. 17. Rom. 12. 1, 2. And, That ye present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this World ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. And in Ephes. 4. 22, 23, 24. That ye put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts : And be renewed in the spirit of your mind : And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth to his neighbour, Gal. 6. 7, 8, 9. Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting. Let us not be weary in well-doing ; for in due season, we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of Faith

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Gal. 5. 22, 23, 24. *The fruits of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no Law. And they that are in Christ, have crucified the flesh, with the affections and lusts. Now, tho' there was no Law to condemn such; yet there was the Law of God to guide them. And of such as these the Apostle spake, when he said, They were not under the Law, but under Grace: The like he saith, Gal. 5. 18. But if ye be led by the Spirit, ye are not under the Law. That is, not under the condemning power of the Law. For such as be led by the Spirit, yield their sincere obedience to the Moral Law. Accordingly he saith, Rom. 2. 13. For not the bearers of the Law are just before God, but the doers of the Law shall be justified. And also 1 Cor. 7. 19. Circumcision is nothing, and Uncircumcision is nothing, but the keeping the Commands of God. And St. John saith, chap. 5. 3. For this is the love of God, that we keep his Commandments; and his Commandments are not grievous. And Christ saith, Matth. 19. 17. If thou wilt enter into life, keep the Commandments. And also in John 14. 15. If ye love me, keep my Commandments. By all this, we see, we are as much obliged to keep the Moral Law, as ever Israel was. But, whereas the Apostle saith, By the deeds of the Law, there shall no flesh be justified in his sight; for by the Law is the knowledge of sin: That is, by the Law we are all sensible that we do not live up to it, as thereby to become justified by it; and therefore, by it, all have knowledge*

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knowledge that they sin; for none can live up to that perfection, as to become justified by it, without the merits of Christ. But when *Israel* did walk blamelessly in it, according to the capacity in which God had put them, the Righteousness of Christ was imputed for their Justification. And of *Zechariah* and *Elizabeth* it is said, *Luke 1. 6. They were both righteous before God, walking in all the Commands and Ordinances of the Lord blameless.* So, if we render our sincere obedience to all God's Commands and Precepts, we may then look to Christ with boldness for our Justification. For, tho' the Churches that first trusted in Christ were saved without the deeds of the Law, or visible works of Righteousness, yet, not without an inward work, which was in the change of their wills and affections, as being the foundation to all good works, which afterward they accordingly walked in, all that remained steadfast in the Faith. And also the Apostle *Paul* gives charge that they should be *rich in good works*, *1 Tim. 6. 18, 19. That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* By these words, he fully declareth, that good works are a foundation for us to build our hopes of Salvation upon, as well as the merits of Christ; for it is a conditional Covenant. And also from these words of the Apostle, we are to take notice, there is another time to
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come before Eternity, in which the Saints will be blessed. And he saith, *Heb. 11. 6. Without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* This is the Faith that stirs us up to all good works, whereby we come in as Heirs to the promised mercy. For Christ is the Author of eternal Salvation to all them that obey him, *Heb. 5. 9. Who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, honour, immortality, eternal life. But unto them that are contentious, and do not obey the Truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every Soul of man that doth evil, of the Jew first, and also of the Gentile. But, glory, honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile, Rom. 2. 6, 7, 8, 9, 10. For we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. For not the hearers of the Law are just before God, but the doers of the Law shall be justified, Rom. 2. 13. And God hath ingaged himself by his promise, to be the rewarder of good works, Prov. 19. 17. *Matth. 10. 39, 40, 41, 42. Matth. 5. 7. The merciful shall obtain mercy.* And the Lord saith, *Rev. 22. 12. Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.* Therefore, upon the promise of God, *St. Paul saith, God is not unrighteous**

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teous, to forget your work and labour of love, which ye have shewed towards his Name, in that ye have ministered to the Saints, and do minister, Heb. 6. 10. And whereas the Apostle saith, If he had all Faith, 1 Cor. 13. 23. That is, Faith in God, and in the Righteousness of Christ, with a belief also, that good works are required; and he knowing God. And therefore, if he did them not in love to God, and love to his Neighbour, it would profit him nothing; for it is we have turned this Word into Charity, which in the Original is Love. But this he speaks, to shew, that God requires our Love in all our actions. And accordingly he saith, It is a faith that worketh by love, which is required, Gal. 5. 6. And there is no such obedience as that wherein the heart is concerned. But as for them that know not God, and therefore love him not, they shall also be judged according to their works. So the Believers will be judged according to the actions, done with their affections. For it is not only our believing in the Righteousness of Christ for our justification will stand us in stead, but how we have believed in Christ as to obey the Doctrine of Christ, which will make us blessed in that day. Whereby we see, that tho' the Gentiles were at first called in, and justified by his grace, yet afterwards all that were not immediately after their Conversion taken away by death, were to be judged according to their deeds done in the body from the time of Conversion. For Saint Peter saith to the Church, If ye call on the Father
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who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear, 1 Pet. i. 17. That is, the Believers will be judged according to their deeds, from the time they were brought into the true knowledge of God; and others, how they have improved their day and season of grace, in refraining that which is evil, and in ordering their conversation according to the Gospel. So all will be judged according to their deeds done in their body, whether they have been good or evil: For, though we can do nothing of our selves without God's assistance, yet it is required of us to improve the advantages and seasons of grace which he giveth us, and to take to the Way and Rule that he hath set before us, in which way he hath promised his assistance; and it is such will be blessed.

Chap. IX.

What we ought to fear, and what we ought not to fear.

Jude v. 12. *These are spots in your Feasts of Charity, when they feast with you, feeding themselves without fear, Clouds they are without water:* That is, for any to feed themselves without fear, the Apostle terms them *Clouds without water*. But for Believers to be timorously fearful of themselves, because of their own weakness lest they should offend; that fear is pleasing in the sight of God, because it keeps them in a diligent watchfulness. And were there not great cause of fear, the Apostle would not have so fore-

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warned

warned the Saints of *that roaring Lion, that walks about seeking whom he may devour*, 1 Pet. 5. 8. And of such as fear, it is said, *The Lord will deliver them, who through fear of death, were all their lifetime subject to bondage*, Heb. 2. 15. Here we see there is comfort for them that so fear. But as for such as are mistrustfully fearful of the faithfulness and power of God, that he will not perform his promise according to his word, and therefore they will not venture the loss of the delights and advantages of this World, so as to obey his Commands and Precepts; of such fearful and unbelieving it is of whom the Lord saith, *They shall have their part in the Lake which burneth with fire and brimstone*, Rev. 21. 8. Therefore St. Paul saith to the Saints, Heb. 10. 35. *Cast not away therefore your confidence, which hath great recompence of reward*. That is, confidence in the power and faithfulness of God; for as we believe that God is, so we must believe that he is the rewarder of them that diligently seek him, Heb. 11. v. 6. And that the Crown of Life, according to the promise of the Lord, will be given to them that continue faithful to the death, Rev. 2. 10. Therefore St. Paul saith, *For ye have need of patience, that after ye have done the will of God, ye might receive the promise*, Heb. 10. 36. For, whosoever doeth the will of God, comes in as Heirs to the promise. And accordingly St. Paul saith, 1 Cor. 9. 26. *I therefore so run, not as uncertainly: so fight I, not as one that beateth the Air*. This being the Apostle's faith, his confidence in the faith.

and what we ought not to fear. 49

faithfulness of the promiser, which made him thus run and fight; for, in so doing, he knew that he was not at an uncertainty. And this is the faith or belief which is to the saving of the Soul. For verily there is a reward for the righteous, Psal. 58. 11. For God doth never justify the ungodly by the imputation of the Righteousness of Christ, but when they turn from sin unto God; for God will no otherwise clear the guilty.

1 John 4. 18. He saith, *Perfect love casteth out fear.* That is, where perfect love is, it casteth out all slavish fear, but not a filial Child-like fear; but it is not every sincere-hearted Christian, can be thus assured they are made perfect in love, and those that are so, are not thereby assured that their love will so remain. For the Lord saith of the Church of *Ephesus*; That she was fallen from her first love; for which she was threatened to be removed out of his favour, if she did not repent and do her first works, Rev. 2. 4, 5.

Chap. X.

Christ the Author of Faith.

HEB. 12. 2. *Looking unto Jesus the Author and finisher of Faith.* For, had not God promised Christ, and by him everlasting Life to all them that should keep his Covenant, there had been no ground for Faith, or hope of Salvation: Therefore, of this Faith Christ is the Author; the which faith or hope, caused all those Worthies of old to undergo all those difficulties mentioned in the foregoing chapter; which are as a Cloud of Witnesses to encourage us

50 *What it is to be born of God,*

to suffer, and to follow the Lord Jesus thro' all difficulties. *Who, for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God,* ch. 12. v. 2. The which, if we accordingly deny our selves, in obedience to him, Christ will then compleatly finish our faith, in giving the Crown of Life to them who have continued faithful to the death.

Chap. XI.

What it is to be born of God, and to overcome the World.

I JOHN 5. 1. *Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.* Now we must always look to the words that go before, and to those that follow after, if we would come to a right understanding of the word. For in that he saith, They that love God, they likewise love Christ that is begotten of him, or else they cannot be born of God: For if they, or we, are not by our believing that Christ is the Son of God, brought off from the delights of this World, we cannot be born of God: For it is such a belief in us, that Christ is the Son of God, which draws out our heart to love and obey him as God; or else our belief in him is not such as makes us to be born of God. Therefore he saith in verse 2. *By this we know that we love the Children of God, when we love God, & keep his Commandments. For by the Commandments of God, we are commanded*

to love the Children of God; and by keeping the commands of God, it is we know that we love God; therefore the Apostle saith in v. 3. *This is the love of God, that we keep his Commandments; and his Commandments are not grievous.* By which we see, our love to God and Christ, is in keeping their Commands. And he saith in verse 4. *For whatsoever is born of God overcometh the World: and this is the victory that overcometh the World, even our faith.*

What meaneth the Apostle here, in saying, that by faith they overcame the World: He meaneth all the vain, fleshly, and covetous desires of any thing relating to the World, which by their faith they overcame. Which faith, set them on work, looking for the reward promised, which is the Crown of Life. But notwithstanding, some have again been overcome by the World, and so made shipwreck of faith and a good conscience, 1 Tim. 1. 19. and others, as in 2 Pet. 2. 18, 19. *They allure thro' the lust of the flesh, thro' much wantonness, those that were clean escaped from them, who live in error: While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.*

By which nothing can be more plain, than that those that have had the New Birth wrought in them, and have overcome the World, may again be overcome by the World, and brought into bondage, and so the latter end is worse with them than the beginning, as in ver. 20, 21. Now

52 *What it is to be born of God, &c.*

the man that is born of God, is brought off from the World, and whilst he so continues new-born, or brought off from the World, he *sinneth not*, because he doth not wilfully commit sin. For the sins that are not wilfully committed, will not be imputed, for Christ remains their Advocate.

John 5. 16. *If any man see his Brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.* Now, were there none but those that were so absolutely chosen of God, that they could not fall away, it could not then be so properly said of them, that prayers should give them life, that never were in danger of death. And so, on the contrary, if others by the determinate Counsel of God, were left under a necessity of damnation, then prayers for such would be altogether unavailable, it being impossible that the offender should receive life by them; neither would the Apostle have given orders for them to have been so prayed for.

Chap. XII.

How it is that he that is born of God sinneth not, and keepeth himself that the evil one toucheth him not.

TH E Apostle saith, 1 John c. 5. v. 18. *We know, that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not.* These words admit of a two-fold meaning: First, That there was a remnant of Israel so secured in Christ, as they

they could not be deceived. Secondly, They have a reference to all that are born of God, so as to be brought off from the ways of sin: And whilst they are thus born, or brought off from sin, so as to maintain a continual combat with the World, the Flesh, and the Devil: Such an one then cannot wilfully commit sin, because their wills and inclinations are set against sin: And, if they in their wills and inclinations remain thus stedfast, it keeps them in a continual resistance, so as the evil one cannot touch them. Now we are to take notice, that by their improving their season of grace, or the Talents which God had given them, the Apostle saith, *They kept themselves, so as the evil one toucheth them not.* For they which had the five Talents, were to improve them, as well as they which had the two, and one. But whosoever is again brought off from the ways of God, to the World, as to yield themselves again servants to sin, the grace of God was by them received in vain. *Rom. 6. 16. Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.* And St. John saith; *chap. 2. v. 3, 4. And hereby we do know that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.* This is so plain, that it needs no explanation, to shew, that it is the practical knowledge of God that is required.

The meaning of being born again explained.

JOHⁿ 3. 1, 2, 3. *There was a man of the Pharisees, named Nicodemus, a Ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a Teacher come from God : for no man can do these Miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. This the Lord said to a man that was a Pharisee, and a Ruler in Israel ; and to a man that had a desire after the knowledge of the Lord ; but was ashamed to come to him in the sight of the World ; and so came to Jesus by night ; and therefore the Lord said unto him, as in the foregoing words ; in which the Lord had only his reference to such as were ashamed to own him before men, and such as live after the flesh. Now, Nicodemus wondering at the answer of the Lord, in verse 4. said unto him, How can a man be born when he is old ? can he enter the second time into his Mothers womb and be born ? ver. 5, 6 Jesus answered, Verily, verily, I say unto thee, except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the spirit, is spirit. These words of the Lord here, has no reference to Children, as to their thus being born again, nor to those persons that have always lived in a holy in and upright conversation. For, first, the Believers*

Believers Children are in Covenant, and if they die in their Infancy, are accepted in and thro' Christ. And *John Baptist* was moved by the Spirit of God with joy in his Mothers womb, upon the salutation of the blessed Virgin. And Christ saith *Suffer little Children to come unto me, and forbid them not ; for of such is the Kingdom of God*, Mark 10. 14. Therefore what is here spoken by the Lord, of being born after the flesh, hath not its reference to the natural birth. But as the Lord had a figurative meaning, in saying, they must be born after the Spirit, or they cannot enter into the Kingdom of God. So the Lord hath here a figurative meaning, as to these here spoken of, which are born of the flesh : That is, those that embraced the desires of the flesh, and the world, and thereby begotten or born of it, from which they must be again new born, that is, brought off by forsaking that, which before they delighted in, and their wills and affections brought into a complying frame to the Spirit of God, or they cannot enter into the Kingdom of God.

John 3. 8. The Lord saith, *The Wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.* By these words the Lord doth seem to have a reference in the first place to them that were in a peculiar manner chosen and appointed to partake of the Holy Ghost ; and also these words have a reference in general to all to whom
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the Word of the Gospel should come, accompanied with the good motions of the Spirit of God, as thereby to be brought off from sin. And also it did signifie, the Lord's then withdrawing his Spirit from *Israel*, the which was for their sinfulness; for which cause also it was, the twice fallen Children of *Ham* became more estranged from God. And tho' the Spirit, compared to the Wind, bloweth where it listeth; yet the Spirit listeth not to blow on them by whom it is grieved. Therefore it is said, *grieve not the holy Spirit of God*, Ephes. 4. 30. Accordingly it is said concerning them that were sanctified; *That if they did sin wilfully, they then did despight to the Spirit of grace*, and to such, the Lord will recompence vengeance, Heb. 10. 26, 29, 30. For tho' the Disciples, or standing Witnesses, could not be ensnared, nor drawn off by the Devil; yet the others of the first Churches did not so securely stand.

Chap. XIV.

Of being in the Faith, or turning Reprobate.

SAINTE Paul saith, 2 Cor. 13. 5. *Examine your selves, whether ye be in the faith, prove your selves; know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?* Now in the Apostle's time there was a twofold way of Christ's being in the Churches; for Christ said to his Disciples, *The Spirit that dwelleth with you, shall be in you*, John 14. 17. because, unto them was given the Holy Ghost to be in them, which afterward

afterward also was but with the Churches. But Christ in every true Believer, must be so in them, as to have the ruling-power in their hearts and affections, in that their wills must be brought into subjection unto Christ, by a complying frame of spirit to his will. And thus Christ dwells in every true Believer: For, who-soever is in Christ, in them is required a mind agreeable to the will of Christ, that he thereby may rule in the heart. Now the *Corinthians* having embraced the faith, in yielding their consent to be obedient unto Christ, and had also received the Spirit; of whom *St. Paul* afterward heard of their disorderly walking; therefore he writes to them to examine themselves whether they were in the faith; and to prove themselves, whether Christ were still thus in them, or not; for if Christ were not thus in them, then they had rebelled from their subjection unto him, and thereby grieved the Spirit of God, and so become *Reprobates*: But those that had never yielded their obedience to God, or Christ, cannot properly be said to be Rebels, or *Reprobates*, because they did never own themselves as servants to them; but did all along yield themselves servants to sin, for which they shall receive their punishment, tho' not as Rebels or *Reprobates*. But *Israel*, whom God had taken into Covenant with himself, they likewise were termed *Reprobates* for their wilful disobedience; for which they were rejected of God, *Jer. 6. 28, 30. They are all grievous*
revolters,

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revolters, walking with slanders: they are Brass and Iron: they are all corrupters. Reprobate Silver shall men call them, because the Lord hath rejected them. Now, tho' the Lord saith, The Spirit, like the Wind, bloweth where it listeth, but it listeth not to blow on them by whom it is grieved; and therefore Israel was rejected. Now some of them of Corinth were fallen into great iniquity, and also had spoken evil of St. Paul, and some other Disciples. Therefore he saith in verse 6. But I trust that ye shall know that we are not Reprobates. As much as to say, ye shall know that we have not rebelled from our great Master, and therefore not Reprobates. For it is said, Every one is his servant; To whom they yield themselves to obey, his servants they are to whom they obey, whether of sin unto death, or of obedience unto righteousness, Rom. 6. 16.

Chap. XV.

The Everlasting Life that is now given the Believer, explained.

JOH^N 6. 47. *Christ saith, He that believeth in me, hath everlasting life.* Now we have misapprehended the words of Christ; for the everlasting life that is now given the Believer, is no otherwise given, except to the standing Witness, than it was to *Adam* and *Eve* in *Paradise*. For, when sin in the Soul is pardoned, the will changed, Christ's Righteousness imputed; then it is the everlasting life lost by *Adam* again takes place; of which everlasting life, nothing can again disinherit them, but wilful and presumptuously

Everlasting Life to the Believer, explained. 59

tuously sinning, or negligently and carelessly departing from the ways of God: Therefore Christ saith, *Rev. 3. 2, 3.* *Be watchful, and strengthen the things which remain that are ready to die; for I have not found thy works perfect before God. If therefore thou wilt not watch, I will come upon thee as a Thief, and thou shalt not know what hour I will come upon thee.* And likewise St. Paul cautions the Church of *Corinth*; fearing lest the Serpent should beguile them, as he beguiled *Eve*, *2 Cor. 11. 3.* For if *Adam* and *Eve* had never sinned, they had never died. Now the Churches thus standing, were to take heed lest they should fall; and to fight to keep their ground, thereby to make their Calling and Election sure, *2 Pet. c. 1. v. 10.*

And St. Paul saith, *Phil. 2. 12, 13.* *It is God that worketh in them both to will and to do according to his own good pleasure.* That is, it was so far the good will and pleasure of God, to restore them, and renew them by his Spirit, and to put them into a capacity of sincere obedience; in which capacity they were to use their utmost diligence to *work out their salvation with fear and trembling.* So likewise are we to do the same also; For those that received the Talents, were to improve that which was given them; and he that did not according to his ability improve that which he had received, was therefore condemned, *Matth. 25. 15.*

A Believer not coming into Condemnation, explained.

CHrist saith, *John 5. 24.* *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* These words of the Lord may admit of a two-fold meaning: That is, whilst the Believer continues believing, that Salvation is to be had, according to the promise of the Lord in the Gospel, in the way of their love and obedience. Whilst he thus believeth, he shall never come into condemnation. But this which the Lord here saith, hath its peculiar reference to his second Coming, at which time he cometh to judge the world, and restore all things, as in *verse 22.* The Judgment is then committed unto Christ, at which time as in *verse 23.* *All men shall honour the Son, as they honour the Father.* The which, never yet hath been done; for the generality of the Jews hitherto, have not honoured the Son, as they honour the Father. Neither by the Turks is the Son honoured as the Father. Therefore, this the Lord spake for the time when he again shall come: That whosoever he shall then find a true practical Believer, shall not come into condemnation.

For then the everlasting life that is now given the Believer, will be secured to their persons; for at that time they will be put into a capacity never more to offend: For not only the raised Saints, but the living Believer will then receive
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A Believer not coming into Condemnation. 61

the Crown of Life. For when the Lord again cometh, the Crown of Righteousness is given to all that love his appearing, *2 Tim. 4. 8.* For when an inherent perfect Righteousness is given, and the continuance of it secured to us, by the establishing of the now-promised, new, everlasting Covenant, then is Life crowned to the Soul. This is the Covenant of Promise, which now the Believers with *Israel*, are but Heirs to. *And if ye be Christ's, then are ye Abraham's seed, and Heirs according to the Promise, Gal. 3. 29.* but when the Lord again comes, his other Sheep will be brought into that Fold, with them that do securely stand. For the Lord saith, *At that time when there is one Fold, there shall be but one Shepherd, John 10. 16.* Therefore this will not be till the Lord again comes.

But we, taking all the Promises as relating to us, and the present time, has occasioned our falling into great mistakes. For, whereas the Lord said to his Disciples, *Matth. 17. 20. If ye have faith as a grain of Mustard-seed, ye shall say to this Mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.* Now, tho' at that time the Disciples faith was but weak, yet afterwards, according to the promise of the Lord, they did greater Miracles, than that of removing Mountains; but this promise belongs no more to us, than that, of sitting upon twelve Thrones, judging the twelve Tribes of *Israel*. But, as much as we can do the Miracles, so much the Promise belongs to us. Likewise the Apostle speaking of the Gentiles
which

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which had received the Holy Ghost, 1 Cor. 12. v. 2, 3. *Ye know that ye were Gentiles, carried away unto these dumb Idols, even as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.* Now he spake this of those that were convinced by the Holy Ghost, that Christ was the Son of God. For the others that were not then thus convinced, would not own him. But now all the Christians have learned by rote, to say that Christ is the Son of God, without the assistance of the Holy Ghost.

Now the persons of the first Churches were in a more particular manner chosen to be Heirs to the promised everlasting Covenant, because unto them was given the Holy Ghost, as the earnest of their Inheritance, so as they must wilfully disinherit themselves, if they mist of the promised blessedness; but to the succeeding Generations of the Gentile Churches, to them the Promises belonged, as they before did to *Israel*. And tho' they were not given the Holy Spirit to be in them, as he was in the first Churches, but to be with them, as he was with *Israel*; yet none can come in as Heirs to the promised Mercy, without bringing their wills and affections into subjection unto Christ; for he must be so in them, as to have the ruling-power in the heart; for *he that hath not the Spirit of Christ is none of his*, Rom. 8. 9. That is, so as to have their minds brought into subjection to the will of Christ.

A Believer not coming into Condemnation. 63

Christ. Therefore St. Paul saith, *Rom. 8. 13, 14.* For if ye live after the flesh, ye shall die; but if ye thro' the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God. That is, whosoever will not be led by the Spirit of God, to obey the revealed Will of God, are not the Sons of God. Therefore St. Paul, when he related who they were, that were in Covenant, he there declares, it is the Believer that is in Covenant, and therefore saith; *If one of the Parents be a Believer, then are the Children holy,* 1 Cor. 7. 14. Whereby we see, all that come in as Heirs to the Covenant, are included as Believers. And the Believer is no longer a Believer, than he believes Salvation is to be had according to the tenour of the Gospel. But when the Everlasting Covenant is established with Abraham and his Seed together, the which will be at the Resurrection of the Just, which is at the restitution of all things; then it is, that God will never turn away from them, neither shall they then any more depart from him.

Jer. 32. 40. God saith, *I will make an Everlasting Covenant with them, that I will not turn away from them, to do them good; but I will put my fear into their hearts, that they shall not depart from me.* This is that which crowns life to the Soul. This promise is not only to the natural Seed of Abraham, but to all the adopted Seed that shall be found true Believers in that day; then it is that the Lord will perform his pro-

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mise, as in the 39th. *I will give them one heart, and one way, that they may fear me for ever, for the good of them and their Children after them.* This is clearly evident, that this promise was never made good to the Children of the Gentile Churches, and therefore this promise remains to be made good in time to come: *for his faithfulness cannot fail; for, hath he said it, and shall he not do it? no, let God be true, and every man a liar.*

Now *Israel*, when they were first brought under the Covenant, then was the time when God saw them in their sin, and said unto them, *live*: For when God brought them out of *Egypt*, they were then polluted in their blood; the which time, was the time of love; the Lord then taking them into Covenant with himself, and thereby he said unto them, *live*. But *Israel*, not obeying the voice of the Lord, in living according to his Commands and Precepts; therefore they were cast off of God. So when God first took into Covenant the Transgressors of the Gentiles, they were then polluted in their blood; whom God then renewed by his Spirit, and took them into Covenant with himself, and put them into a capacity of obedience. And the Believers Children were sharers in the promised Mercy, until such time as they grew to have no love to the truth, but, like *Israel*, took pleasure in unrighteousness: Then God left them to strong delusions, that they might believe lyes: That all might be damned who believe not the truth, *but had pleasure in unrighteousness*, 2 Thes.

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But God hath promised all to be with them, whilst they keep the way; and to the remnant, of whom the Disciples sprang, which were his Fathers before, and given to Christ, it was those of whom Christ said, *None shall pluck them out of my hand; but that he would be with them to the end of the World.* Now when Christ first came, the Spirit was shed on Believers abundantly, *Titus 3. 6.* Yet notwithstanding St. Paul terms it but night, to that approaching day which is at hand; and therefore saith, *The night is far spent, the day is at hand, let us walk honestly as in the day, &c. Rôm. 13. 12, 12.* Thereby shewing, that in that day there will be no disorderly walking amongst them; for then it is, that both the natural, and adopted Seed of Jacob, will be all taught of God, from the least of them, to the greatest of them; so as they shall no more teach every man his Neighbour, and his Brother. For then it is, *The knowledge of the Lord shall cover the Earth, as the Waters cover the Sea.* I shall not here insist upon the Everlasting Covenant, because I intend fully to explain it in another Treatise.

Chap. XVI.

A Belief in Christ further Explained.

NOW whereas Christ saith, *He that believeth in me, or on me, shall be saved.* And the Apostles also, Saying, *He that Believeth in Christ shall be saved.* Which is no other, than in short to declare, that Christ had said, and manifested the way and method of Salvation: which

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which if accordingly be lieved, they should be saved. Therefore Christ saith to the Church, *Rev. 3. 3. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.* Here we see the Lord calls upon them to put in practice what they have heard. Which if they do not, he will come upon them at an hour they are not aware of. And as the Thief comes to destroy, so the Lord will come to the destruction of them that have his word, and will not according thereunto wait for him, with a prepared heart in love to receive him. For he saith, *If ye keep my Commandments ye shall abide in my love, John 15. 10. and in the 14. v. Ye are my Friends, if ye do whatsoever I command you. And also the Lord saith, John 8. 31. If ye continue in my word, then are ye my Disciples indeed.* And the offer of mercy by Christ, is to all that will take his Yoke upon them, *Matth. 11. 29.* And the Lord saith, *Mark 8. 34, 35, 36. Whosoever will come after me, let him deny himself, and take up his Cross and follow me. For whosoever will save his life, shall lose it, but whosoever shall lose his life for my sake and the Gospel, the same shall save it. For what shall it profit a man if he gain the whole world, and lose his own Soul.* This losing of the life for Christ, is to be taken under a twofold head. Not only when we are called to lay down our life for the defence of the Gospel; but also in denying our selves the pleasures, delights, and advantages

advantages of this world, for this is spoken in general, to all that will save their lives to life eternal. According to this the Lord saith, *John 12. 25. He that loveth his life, shall lose it, and he that hateth his life in this world, shall keep it unto life eternal.*

And Christ saith, *Matth. 7. 21. Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of my Father which is in Heaven.* *Matth. 7. 24. Christ saith, Whosoever heareth these sayings of mine, and doth them, is like to a wise man, that built his house upon a rock.* So if we lay hold upon the promise of life according to the conditions offered by Christ, we build upon that rock that will never fail us. So as when the greatest storm ariseth, that man will securely stand; because *he is faithful that hath promised.* But if we believe in Christ for justification, yet walk according to our own imaginations, and not according to his Commands, it is building upon a sandy foundation, for which they will have damnation. According to the word of the Lord, when he sent his Disciples to teach the Doctrine of the Gospel: which was the conditions of the Covenant of grace. He then said, *He that believeth and is baptized, shall be saved, but he that believeth not shall be damned,* *Mark 16. 15, 16.* That is, it was the Gospel which then Christ sent forth his disciples to teach, which they that heard, were to believe. Accordingly the Lord saith, *Matth. 28. 19, 20. Go ye therefore and teach all Nations, baptizing*

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baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I command you : and lo, I am with you to the end of the world. That is, with the race of the Disciples, which is of the remnant, he will be with to the end of the World ; for they are those that none can pluck out of his hand. And of whom it is said, they follow the Lamb whithersoever he goeth. And also he will never forsake any whilst they keep his way, in observing to do whatsoever he Commands them.

Now the Belief in Christ that is saving, is to be grounded upon the words of Christ, that his righteousness is to be applied for the justification of the sinner, according to the conditions as 'it is tendred by him, which is in the observing to do whatsoever he commanded them. For tho' at the first receiving of the Gospel, by his free grace, they were saved from their sins, by yielding to the conditions that Christ required. Yet all of them, that were not immediately taken away by death, were to be judged according to the performance of those conditions, before they could be thought meet to partake of the Crown of life. And in every believer, is required *the faith of God's Elect*, that in the way of their love and obedience, they shall become Heirs to the promise.

Zachens desired to be a Disciple of the Lord, and he knew, in being so, his Obedience was required. Therefore he said, *Lord, half of my goods I give*

Give to the poor : and if I have taken any thing from any, by false accusation, I will restore him fourfold, Luke 19. 8. But many of us, like the Jews of old, by their Tradition, made the Commands of God of no effect. So many with us, by their half-faith, or believing but half way, in that they leave out the conditions, upon which life and salvation is offered by Christ, have made their faith in Christ of none effect to the saving of their Souls, because the promise of life is upon condition of our Obedience; In which, whosoever remains faithful to the death, shall have the Crown of life. But for any to think that Christ dyed to give them a liberty to sin, it is of such God saith, *Thou thoughtest that I was altogether such a one as thy self, but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver,* Psal. 50. 21, 22. This forgetting God, is forgetting their duty, as to yield Obedience unto his Commands.

But for our having Faith in the righteousness of Christ, separate from good works, is dead, standing alone, *James 2. 20, 21, 22. But wilt thou know, vain man, that faith without works is dead? Was not Abraham, our Father, justified by works, when he had offered Isaac his Son upon the Altar? Seest thou how faith wrought with his work, and by works was faith made perfect.* Thereby shewing that a lively and perfect Faith, always includes good works. As first the inward work upon the will and affections ; and afterwards good works put

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in practise. Therefore he saith in the 26 verse, *For as the body without the Spirit is dead, so faith without works is dead also.* And Chap 1. v. 25, *But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.* Now why is it term'd the Law of Liberty? Because such as walk in obedience thereunto, are by Christ set free from the condemning power of sin and death, 26. v. *If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's Religion is vain.* v. 27. *Pure Religion and undefiled before God and the Father is this, to visit the Fatherless and Widows in their affliction, and to keep themselves unspotted from the world.* Here we see St. James, as well as St. Peter, finds some that were willing to take up with an imaginary faith, occasioned through the mistake of some of the sayings of St. Paul. Altho, the same Apostle in such abundance of places doth so clearly explain himself, by shewing what is required of them that are to be made partakers of the Crown of Righteousness, as has been already proved. And he also sheweth, that good works is a foundation for us to build our hopes of Salvation upon, as well as the merits of Christ, 1 Tim. 6. 17, 18, 19 And he also saith, *It is not the hearers of the Law are just before God, but the doers of the Law shall be justified,* Rom. 2. 13. And that we should *give our Bodies a living Sacrifice which is our reasonable service,* Rom. 12. 1. And also that we must

must maintain a continual warfare, *Eph. 6. 11, 12, 13.* And as we believe that God is, so we are to believe that he is a rewarder of them that diligently seek him, *Heb. 11. 6.* Now in all these places in which *St. Paul* writes plainly agreeable to the word of God and Christ, the Prophets and Apostles, we will not believe him in, because they do not so well suit our inclinations. But in those sayings of his, which we have not understood him in, we have placed our belief, to the contradiction of himself, and all the revealed will of God in his word. And tho' *St. Peter* did forewarn us, that in *St. Paul's* Epistles there were some things hard to be understood; which then, some did wrest to their own destruction, *2 Pet. 3. 16.* Yet we have not thereby taken warning, but how we shall answer it before the great Judge, which is just at hand, we had need now to consider before it be too late.

Now the Churches that first trusted in Christ, being more Eminently chosen and called of God, and by the abundant shedding forth of the Holy Ghost upon them, they generally stood. But the following generations were but raised to that from which *Israel* fell. And therefore, by their miscarriage, we had need take warning. For the Apostle saith, *If God spared not the natural branches, take heed lest he also spare not thee, Rom. 11. 21.* And Oh! that it might be a sufficient warning to us.

*Shewing who are they that are condemned already.
And who it is that will find Redemption.*

SAINTE John saith, Chap. 3. 36. *He that believeth not the Son, shall not see life, but the wrath of God abideth on him.* This St. John spake of them that heard *Christ*, and believed not on him. The like the Lord saith of himself in the 18 verse, *He that believeth on me, is not condemned, but he that believed not, is condemned already, because he hath not believed in the name of the only begotten Son of God.* By these words it is plain, that those that were condemned already, were those that refused to believe in him. And not that those were condemned for not believing in him, who never heard of him. For if so, the Lord had then excluded all the first Churches, who were then to be brought home by the preaching of the Gospel.

But we have falsely imagined from these, and the like words, as where the Lord said to his Disciples, Mark 16. 15, 16. *Go ye into all the world, and preach the Gospel to every Creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned.* Which words has only a reference to such as believed, and such as refused believing, so as not to yield obedience to the truth when they heard it. For according to the Commands of the Lord, St. Paul saith. *The Gospel was preached to every Creature which is under heaven,* Col. 1. 23. Now the Children did not fall under this condemnation, be-

because they were not capable of believing, or not believing. Neither do the Heathen now fall under this condemnation, who know not the Gospel. For none shall be damned, for not believing that they never heard.

And whereas it is said, *1 John 5. 12. He that hath the Son, hath life, and he that hath not the Son of God hath not life.* These words do not exclude them that never heard of the Son, so as none of them shall never receive life by the Son. For there will be a Redemption in the world to come, as will be fully proved in another Treatise. And when Christ comes to judge the world, and at the last and final Judgment, they are all said to be judged according to their deeds done in the Body, whether they have been good, or evil. And tho' in the parable of the Sheep and Goats, there is but two sorts mentioned, yet there is a third included: in as much, as the poor, and the Children, were not capable to be made partakers of the blessing, or the curse in their doing, or not doing good to the distressed Sheep of Christ. And therefore the word *all* is not mentioned, when he sentenced them to everlasting fire, *Matth. 25. 41.* And whereas Saint Paul saith, *To take vengeance on them that know not God, and obey not the Gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction,* *2 Thes. 1. 5, 6, 7, 8, 9.* The word *all* he mentions not. But he includes them that have the knowledge of God, and of the Lord Jesus Christ, yet in works deny him, in that they will
not

not yield obedience to him. And the Apostle saith, Rom. 3. 19. *That what things soever the Law saith, it saith to them who are under the Law.* So likewise, what the Gospel saith, it saith to them that are under the Gospel. That is to them that have the Gospel, and obey or refuse to obey the same. To them accordingly doth the promised mercy, or the threatned judgment belong. And in the Gospel is required our obedience to the Moral Law. And also he saith, Rom. 2. 11, 12. *There is no respect of persons with God. For as many as have sinned without the Law, shall also perish without the Law: and as many as have sinned in the Law, shall be judged by the Law.* By which we see, the Heathens that have not the knowledge of God, come not under the same Judgment, or condemnation, of the fiery indignation, unto which the wicked Christians are condemned, because the law and Gospel only speaks to them that are under it. Neither did the Old world go into the fire of Hell. And all being judged according to their works, and according to their deeds done in the body, whether they have been good or evil. Therefore to them that has done no evil works, there will be a general release when they are judged. Therefore all Children will certainly be cleared. Neither do all offenders fall under everlasting condemnation. The which by God's assistance, I shall further prove in a Treatise concerning forgiveness in the world to come. But as for those Gentiles of old, spoken of by St. Paul, Rom. 2. 14, 15, 16. *Which having not the Law,*

Law, do by Nature the things contained in the Law; these having not the Law, are a Law unto themselves: Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. And the Gospel saith, that all shall be judged according to their deeds. Now Conscience is a true witness, which God hath set up in the Soul; therefore whom that excuseth in judgment, those will find mercy, as by the Apostles foregoing words, he doth fully make appear. But as for all the Heathen, whom we have mistakenly thought went to everlasting fire, by the example of St. Paul, we have not been permitted to judge them, but to leave them to the judgment of the all-wise God, 1 Cor. 5. 12, 13. For God hath secret places for Souls, in that great pit, which we know not of. And some goes to the water, and some to the fire, and some to prison-houses. As will be proved.

But to him that ordereth his conversation aright, God hath promised to shew his Salvation, Psal. 350. 2. And the Lord also saith, Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the merciful, for they shall obtain mercy, &c. Mat. 5. 3, 4, 5, 6, 7, 8, 9. And God hath promised he will give grace and glory to them that walk uprightly, Ps. 84. 11. And the like God saith, Isa. 33. 15, 16. Ps. 15. and Ps.

24. 3, 4, 5, *Who shall ascend into the Hill of the Lord? and who shall stand in his Holy place? He that hath clean hands, and a pure heart, who hath not lift up his soul to vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his Salvation.* This is the man that is sure to have the perfect Righteousness of Christ imputed to him from the God of his Salvation. And by an upright conversation, in compliance to a chief good, the Noble Heathen gropt after Christ in the dark. And when all are judged according to their works, they then of a certain shall have their Reward, Rev. 22. 12. *Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be;* and ch. 20. 12, 13. ch. 2. 23, 26. *Matth. 7. 21. Matth. 25. 35. Rom. 2. 6, 13, 14, 15. James 1. 22. 1 Pet. 1. 17. 1 Tim. 6. 18, 19. Psalm 58. 11. Pro. 11. 18. c. 25. 22. Mat 5. 12.*

Now, when we find in appearance an absolute contradiction in the Word, then it is certain we do not rightly understand the true meaning of it: For when rightly understood, it all agrees in a holy harmony one with the other, by which mercy, Truth and Justice kiss each other. *

Chap. XVIII.

The Eternal purpose explained.

I Shall here further speak concerning those places we have mistaken Saint *Paul* in. And first of the eternal purpose, fully proving that the Apostle spake only of the eternity that was

to come, *Eph. 3. 11.* According to the eternal purpose, which he purposed in Christ Jesus our Lord. Here he doth not say that God had from all eternity a purpose in Christ. But the word is only, according to the eternal purpose; as looking forward to the eternity that lies before us. In which, in, and thro' Christ, after the fall of man, there was a purpose in God as to man's Salvation. According to this St. *Paul* again saith, *Heb. 5. 9.* Christ is become the Author of eternal Salvation to all them that obey him. That is, looking forward to the eternal Salvation that lies before us: the which in time Christ became the Author of.

Chap. XIX.

God's working all things after the Counsel of his own will, explained.

SAINTE *Paul* saith, *Eph. 1. 11.* In whom we also have obtained an Inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. Now whereas St. *Paul* saith, God worketh all things after the Counsel of his own will. That is, he here speaks as to all the great works that God worketh, that he worketh those things after the counsel of his own will. According to which St. *James* saith, *Known unto God are all his works:* *Acts 15. 18.* Here both the Apostles speak concerning the method and way of God's carrying on of man's Salvation, with the sufferings of
Christ

Christ, and the glory that should follow, shewing that the first Churches were predestinated according to the will or purpose of *God*, that they should be to the praise of his glory, who first trusted in *Christ*, and therefore they were sealed with the holy Spirit of promise for the establishing of the gospel, and for the more security of their standing, that *God* might show the exceeding riches of his grace in his kindness towards them in the ages to come, *Eph.* 2. 7. and also set a door of mercy open to all that should believe in him according to his word, with the determined punishments to them that should remain in their disobedience, and the intended glory that should follow to the righteous These being *God's* works, which he worketh according to the counsel of his own Will.

And *St. Paul* had no other meaning, for the word *all* in Scripture doth not include the whole. And *St. Paul* speaks also in the like manner, in that he saith, *Every man*, when it doth but include a very small number, as in the *1 Cor.* 4. 5. He saith, when the Lord comes, he will make manifest the counsels of the heart, and then shall every man have praise of *God*. This all, or every man, does but signifie those whose counsels of their hearts, are agreeable to the will of *God*. And I fear they will be but a small number, that will receive this praise of *God*, compared with the whole. I could here recite many places, but having already proved in another book, I shall not insist much upon it.

But

But we not rightly understanding the way of Scripture-speaking, therefore did not rightly apprehend the meaning of *St. Paul*; So as we have taken his words, to the contradiction of that God that cannot lie. And who hath said and sworn, that he delighteth not in the death of a sinner, but rather that he should return and live Yet notwithstanding, we have so mistakenly believed *St. Paul*, as to think, that by afore-sight in God of *Adam's* miscarriage, he did predestinate a few to Salvation, and left all the rest under a necessity of damnation, decreeing them Reprobates before they were created, or the world in which they offended. And these opinions we have taken up with, through the mistake of the words of *St. Paul*. Notwithstanding the Oath, and word, and all the declarations of God to the contrary, *Gen. 6. 5, 6. Jer. 18. 8, 9, 10. Ezek. 18. 22, 23, 24, 25.*

And whereas *St. Paul* saith, *Titus 1. 2. In hopes of eternal life, which God, that cannot lie, promised before the world began.* His meaning here was no other than that God promised eternal life, before the world began, in which they were to receive it. Which world is the world to come, in which all they that obey him, are promised eternal life.

I have also fully proved by the word in another Treatise that is to come forth, that it was after the fall of *Adam*, that the decree was made, that the entrance into life, should be

made strait, and how that straitness doth consist.

Chap. XX

Chosen from the foundation, and before the foundation, explained.

I Have in the fore-mentioned Book by the word fully proved what is meant by being Chosen from the foundation of the world. And also proved, that in the word there is mention made of three evers, three times, three generations, three worlds; and that there was none chosen before the foundation of the material Heavens and Earth. That these three worlds spoken of in Scripture, are three worlds of people. First, that which sprang from *Adam*. Secondly that which sprang from the Seed of *Noah*. And thirdly, That the foundation of the world to come was laid in the seed of *Abraham*, when God brought them out of *Agypt*, and laid them for the foundation of the world to come. For all that comes in Heirs to that world, comes in as the Seed of *Abraham*, from the foundation of which world, was Christ figuratively slain in the Paschal Lamb. And from that foundation of the world, was the works of those unbelieving Jews finished; when they thro' their unbelief, refused to go to fight for the land of *Canaan*, therefore were condemned to die in the wilderness from 20 years old and upward, save *Caleb*, and *Joshua*.

And then after this miscarriage, God elected, and secured a remnant in Christ of that foundation

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dation which was then a laying in *Israel* for the world to come.

But for *Israel's* miscarriage, God did likewise elect, and make choice of the first Gentile Churches to partake of the Holy Ghost, and God chose them before the body of *Israel*, which were the foundation of the world to come. And therefore the Apostle *Paul* saith, They were chosen in Christ before the foundation of the world; That is, before the body of *Israel*, who were the foundation of the World to come. And this not as to matter of time, but as to matter of choice, and liking in God, rather to appoint and make choice of them that ignorantly offend him, to call them in by a particular calling, and give to them, with the remnant the Holy Ghost, that they thereby might bear their testimony to the world of the truth of the Gospel, rather than those of *Israel* that did wilfully rebel, and would not be a light to the world. All these things are fully, and clearly proved in the other Treatise, with the hardning of *Pharaoh's* heart. And what it was God hardned him in.

Shewing that it was not in sin and cruelty, but for his sin and cruelty God hardened him in unbelief, so as he should not believe the miracles done by *Moses*, to come from God. And therefore he followed them into the Red Sea, where he and his Army were destroyed. And therein also is shewed, what is the meaning of being before of old ordained to this condemnation.

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Now there was none of the Apostles that were Scholars but St. *Paul*. And to understand some part of his Epistles, has been more difficult, than all the writings of the rest of the Apostles. And, according to the saying of St. *Peter*, many poor Souls have wrested them to their own Destruction.

Chap. XXI.

The Call to the Eternal Inheritance, explained.

ST. *Paul* saith, *Heb.* 9. 15, 16. *That they which are called might receive the promise of the eternal Inheritance.*

This he does not only speak of them that had the peculiar calling, as the remnant chosen from among *Israel*, and of the first Gentile Churches, which were likewise chosen to bear their Testimony to the truth. But these words had also a reference to all *Israel* who were all called, and unto whom the promises belong'd, and to their Children. So the promises belonged to them that were called of the Gentile Churches, and their Children. And unto all to whom the word of God shall come, accompanied with the good motions of the Spirit of God; to them likewise does the promise of the Eternal Inheritance belong, if they according to the condition, as it is tendered, will lay hold of it. And whosoever continues faithful, shall, at the end, have the fruition of the eternal inheritance that was promised upon those conditions, *Acts* 10. 35. *For in every Nation, he that feareth God, and worketh Righteousness,*

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Righteousness, is accepted with him. And it was the Gentile Nations that *Abraham* had the promise from God, to be Father to, *Rom. 4. 17.* And when the Gentile Nations were called in, it was then God made good his word to *Abraham*, and then did the promise belong to them, and their Children, as it did to *Israel* and their Children. So as they might receive the promise of the Eternal Inheritance upon the conditions offered. Now the first Gentile Churches were not only called, that they might receive the promise of the Eternal Inheritance, but they had also the Holy Ghost given to them, as the earnest of that Inheritance which afterwards they should receive, if they did not disinherit themselves. And to their Children that followed after them, did the promise of the Eternal Inheritance belong. But at the time that any Nation or people have not the Gospel, at that time they have not the call. At which time, the promise of Eternal Inheritance belongs not to them. Yet they are not excluded all mercy. But where the word of God is, as the call thereof is rightly understood, there it is, where the eternal Life may be laid hold on. But such as by often sinning have caused God to withdraw the good motions of his Spirit from them, they are thereby left to blindness of mind. And as God was with the natural Seed of *Abraham*, till they by often sinning caused him to withdraw from them: So God was with the Nations of the adopted Seed of *Abraham*, till

such time, as by often sinning, they caused God to with-draw from them, *and leave them to strong delusions to believe lies*, 2 Thess. 2. 10, 11, 12.

Chap. XXII

The Gifts and Callings of God explained.

ST. Paul saith, Rom. 11. 29. *The Gifts and Callings of God are without Repentance.* That is, according to the conditions upon which God calls them, they are without Repentance from him. But by the disobedience of many that have been called, the call has proved uneffectual to them, to the saving of their Souls. Therefore St. Paul saith, He kept under his body, lest that by any means when he had preached to others, he himself should be a cast-away, 1 Cor. 9. 27. And he never declared himself to be sure of the Crown of righteousness, till at his departure, when the end had crown'd his work, 2 Tim. 4 7, 8. Neither was the Crown of life, any otherwise promised. But the Apostle in this place had his reference to the general Callings, as of *Israel*, and the Gentile Churches. But more peculiarly to the time when *Israel* will again be called in, at the time of the Restitution of all things. For when the Lord comes again to *Zion*, it is then he will turn away ungodliness from *Jacob*, Rom. 11. 25, 26.

And then it is, God will see no iniquity in *Jacob*, when he hath purged all iniquity from them

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them. For they are the elect, unto whose persons the promise is made to, as *Rom. 11. 28.* For *they are beloved for their Fathers sake* And then the believer in Christ will partake with them of the Eternal Inheritance, that is but in this time promised. Unto which Inheritance the persons of the first Gentile Churches were chosen, and had given them the Holy Ghost, as the earnest of that Inheritance which they should be heirs to, world without end, if they did not disinherit themselves. For the Seed that is in *Christ* and *Isaac*, is them that have the Spirit of Christ, and them that have a mind and will brought into Subjection unto the mind and will of Christ; without which they are none of his, *Rom. 8. 9, 14.* But when *Israel* is restored, God will give them one heart, and one way, that they may fear him for ever, *Jer. 32. 39.* for the good of them and their Children after them.

Chap XXIII.

Adding to the Church, and ordaining to Eternal Life explained. And Christ dying for the world.

ST. Peter said to the Jews, *Acts 2. 47.* And the Lord added to the Church daily such as should be saved. This he said to the Jews, because the generality of them were excluded the then mercy, so that such of them as were not left to blindness were daily added to the Church. For Christ, in *Zion*, was laid as a stumbling stone. And as for those Gentiles that were ordained to

eternal Life, they were called in by the convincing power of the Spirit, which went with the word of the Disciples, whereby they did yield their assent to be obedient to the truth, which they no sooner did, but God justified them by his grace, and glorified them by his giving to them the Holy Ghost to be in them, whereby he did abound to them in all wisdom and prudence, and in divers miracles, and gifts. This is that in which God did manifest himself to them, as he did not unto the world. These are they which Christ prayed for with his Disciples, that should believe in him thro' their word. Which was by the word preached by the mouth of the Disciples, by whom the first Churches were gathered. For the word of God, and Christ, was never term'd the word of the Disciples. But the first Churches receiving the word from the mouth of the Disciples, therefore said by Christ, *to believe in him thro' their word*. But when the Holy Ghost was shed forth abundantly on the first Churches, then the Holy Ghost became an evident witness to the world that God had sent Christ. So as the world did not believe thro' the Word of the Disciples, but through the convincing signs and wonders, and mighty power of the Spirit of God that was seen amongst the Churches. The which did bear witness, it was the word of God that was taught amongst them. For had we had no other witness than the word of a few Disciples, that Christ was the Son of God, there had been little

the reason for the world to have believed it. But the visible witness of the Holy Ghost, bearing witness to the truth of what the Disciples taught, was the convincing argument to the world, that God had sent Christ, as thereby they might take hold of the offered mercy by him, on the condition as it is tendered. And if we are found in our duty, according to the capacity God has put us in, we then shall not want his assistance to enable us to do that which he requires of us. But as for the Disciples, and first Churches, Christ in a particular manner prayed for, as he did not for the world, *John 17. 21. That they all may be one, as thou Father art in me, and I in thee, that they all may be one in us: that the world may believe that thou hast sent me.* Now, whereas the Lord saith, *that they may be one in us.* That was, in that they were made partakers of the Holy Ghost, which both them that were first given to Christ of the Father, and the first Churches that should believe in him thro' their word received from the mouth of the Disciples, were also partakers of that one Spirit with God and Christ, and thereby became one with them, in being united by one Spirit. For the Spirit that was before with the Disciples, was given to be in them, *John 14. 17. That they should be to the praise of his glory who first trusted in Christ,* Eph. 1. 12.

And this was evident to the world when the Holy Ghost was thus given. And the Lord here

here prayed, that by this clear manifestation to the world, the world might believe that God had sent him. For when the world believed that God had sent Christ by the Convincing Signs and wonders, miracles, and gifts of the Holy Ghost that was then given, part of the world embraced the Faith, as St. Paul declareth, *and the word brought forth fruit in them*, as it did in the Church of Collosse, Chap. 1. 6 For according to the Command of Christ, *The Gospel was preached to every Creature under Heaven*, Col. 1. 23. And by the mighty signs and wonders that accompanied the Word, they were under a conviction, that Christ was the Son of God. And then there was a power in them, to go to him for the offered mercy. But when God, for sin, withdraws from a Person, People or Nation he then leaves them to blindness, as he did *Israel*. and Christ so died for the World, that all that have not disinherited themselves will reap benefit by it.

Now the first Churches were as a Candle lighted up by the Lord to enlighten the World, who lay in Wickedness and Darkness. And they being to withstand all the fury of the Enemy at the Publication of the Gospel. Therefore they had so great a portion of the Spirit given them.

And it was them whom the Disciples taught, that received the Word from their mouth, and so believed in Christ thro' their Word,

to

to whom Christ made these promises, *Mark* 16. 15, 16, 17. *Go ye into all the World, and preach the Gospel to every Creature. And these signs shall follow them that believe. In my Name shall they cast out Devils. They shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the Sick and they shall recover.* By these words we see nothing can be more plain, than that Christ spake this of the then time, and of them that should believe in him through the Word of the Disciples as received from their mouth. For this Christ spake of the remnant, and first Churches, unto whom the Holy Ghost was given to be in them, and of whom *St John* saith, *Ye need not that any man teach you, but as the same anointing teacheth you all things, and is true, and is no lie,* 1 *John* 2. 27. This the Apostle speaks of them, who had the Holy Ghost given to be in them, they needed no other teaching, but as the same anointing taught them. But some, not obeying the Spirits teaching, went out from them, that was not of that remnant, as in the 19^v.

But the Holy Ghost was not given to any till they were first brought home by the Call of the Word to yield their consent to the tender of his Grace, as to turn from every evil way. For the Holy Ghost could

not

not be received into an unclean Heart.

And the Holy Ghost was then given, that thereby the world might believe that God had sent Christ.

And also St. Paul, of the then time, saith, *That God was in Christ reconciling the World unto himself, not imputing to them their Trespases*, 2 Cor. 5. 19. (That is, not laying their past sins to the charge of them that laid hold of the tender of his Grace) So as none need fear, if they are not Elected, they shall not be accepted.

And after the Nations of the World had embraced the Faith, the Lord continued a standing Witness amongst them always to bear their Testimony to the Truth of the Gospel. And they are they that lie in the street of the Great City. And when the Gentile Nations fell away as *Israel* did; they remained to bear their Testimony to the truth against all the fury of the Antichristian Enemy. And when we come rightly to understand who were the Servants to whom Christ delivered the Talents; none will then think that the Fountain of all Wisdom and Reason carries on his works according to the Council of his own Will, guided without Reason.

All these things that I have now hinted, will by God's assistance, be fully and clearly proved in a short time. And let us not
deceive

deceive our selves by a false Faith, or an imaginary Election. For the Elect (that lie in the Street of the great City, and cry day and night unto God, by reason of the Oppression of the Enemy) we are not.

And as for the Elect that are to be gathered from the four Winds, we have not apprehended who they are, and they will appear to be them, that we are little aware of, as will be proved in the next Treatise. In which will be the signs of the times; The coming of the Lord; The Calling in of *Israel*; The Destruction of *Babylon*; And the Restitution of all things, clearly made evident by the word.

Therefore we had need look to it, how we stand as believers, lest we should have believed in vain, for the Lord is at hand, who will judge us according to our deeds, and according as our Works have been.

Now the Lord of his mercy causing the true meaning of his Word to break forth for the vindication of his Justice, and for the exaltation of his mercy, let us therefore prepare for his coming, and unite to serve the Lord with one consent, and be found of him in peace.

St. *Paul* saith upon the first publication of the Gospel, *How shall they hear without a Preacher? And how shall they preach except they be sent?* Rom. 10. 14, 15. For the
first

first Publishers of the Gospel were sent forth by the Lord, and instructed by him what to teach. But when the Gospel was established, then the Apostle said, *Gal. 6. 16. And as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God.* And then they were not to wait for new Calls, but to walk according to the Rule that was set before them, lest they should be cast off again as *Israel* was. For God by his word continually calls upon us to walk in obedience to him. But such as refuse to obey, are the ground bearing *Thorns and Briers, which is rejected, and is nigh unto cursing; whose end is to be burned,* *Heb. 6. verse 8. Mat. 16. 24, 25, 26, 27. Mat. 3. 10.*

But the offer of mercy is to whomsoever will that they may come and take the waters of life freely, *Rev. 22. 17.* That is, If they are willing to yield subjection to his laws, then they may freely come. For every one that thirsteth are invited to the waters, and they that have no money may buy and eat, without money and without price, *Isa. 55. 1.* So as the poor are not excluded for want of money; nor the Gentile sinners upon the publication of the Gospel, were not excluded for want of Righteousness, if they did thirst after it. For the Righteousness of Christ was imputed for the Justification of any that were willing for the future to render their sincere obedience to him. For it was their past sins, that
were

were committed before their conversion, which were remitted, *Rom.* 3. 25. But, as the Psalmist saith, *let them not turn again to folly Ps.* 85. 8. And tho' the remnant and first Churches were not fore chosen for their willing and running. Yet the Crown of Life was to be attained by their willing and running: And so it is by all that will lay hold on it. But when the Gentile Nations came to have no love to the truth, then God left them to strong delusion that they might be damned, *2Thes.* 2. 10, 11, 12. And Oh! that this may be a warning to us, that we may receive the knowledge of the truth in the love thereof, that our Souls may be saved in the day of the Lord.

For we are not only to believe in him, but also to suffer for his sake, *Phil.* 1. 29.

For this was the determined counsel of God, that, seeing he was to part with the Son of his love, to suffer for sinners, that such as would not in this time deny themselves for him, should in time to come suffer by him, *Mar.* 8. 34, 35, 36, 37, 38. *Luke* 19. 27.

But we having lost the ancient way of Scripture speaking, and the right apprehension of the Kingdom that is to come and mistakingly taking all that was said to the first Churches, and all that was said as relating to *Israel* at the time of the Restitution of all things, as tho' they now belong'd to us; by reason of which we are involved in great and dangerous mistakes.

GOD

GOD Bless King *William*, and in these times make him more blessed in Conquering of Hearts than Nations, by the encouraging and promoting the Knowledge of the truth. For the door of mercy is open to all that will lay hold of the tender of his Grace. So as none need fear, that if they are not elected, they shall not be accepted. For Christ saith, *Rev. 22. 17. Whosoever will, let him Come.*

And we may with confidence rely upon his Word, *for he is faithful that hath promised*, and his faithfulness cannot fail. And the invitations and drawings of God, are with the Cords of a man, and with the bands of Love, *Hosea Ch. 11. ver. 4.* So as the will is left, either to chuse, or refuse the same. And tho' God may sometimes go out of his usual way of working, and as it were, pluck a brand out of the burning; yet that person no longer securely stands, than he willingly devotes himself to his Makers Service. But when he will have none of his Counsel, but despises his reproof, then will the Lord laugh at the Calamity of such, and mock when their fear cometh, *Pro. 1. 25, 26, 27.* Which as a whirlwind will come suddenly, and now is very nigh at hand.

But yet the door of mercy is open to all that will repent and turn from their evil ways, so as they may escape the wrath to come, *Jer. 18. 7, 8.*

